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King HENRY the || Queen MARY

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Setting forth the Abbies, Priories, and other Religious Houses dissolved in IRELAND; and an Historical Account of each. nois Authority to what Righ be bere

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Printed for PHIL BowEs, Bookfeller, at the Bible in Church-Areet, near the Old Bridge. M DCC LVHI



of England; and standing amazed to find in them, That the Alteration of Religion here hath been totally carried on by worldly beterest, I thought it would not be ungrateful to the Reader to have those various Passages, concerning the Changes of Religion, collected together out of those Histories, for the informing him exally, how those Changes have been made: And withal of the Beginning, and Progress of Presbytery in this Nation; and the Ground of Multiplying other Secs, which hath been the Cause of all our late Confusions.

I have laboured to connect these Passages together, in as good an Order, as I think, could be expected in Matters, culled out of such large Volumes.

Much more might have been collected, concerning these Matters, out of diverse other Histories: But I think, the chief Matters are here sufficiently handled; which may fatisfy the Curiosity of any indifferent Reader.

To add more Authority to what shall be here taken out of Dr. Heylyn's History of Referention, (from whence the chiefest Matters of these Collections are gathered) I will here insert a Passage out of the Presace of it; by which it will appear, what diligence he hath used in composing this History. The Words of the Presace are these:

The PREFACE.

In this following History you will find more to facisfy your Curiofity, and inform your Judgment, than can be possibly drawn up in this general View. As for my Performance in this Work, In the first Place Lam to tell you, that towards the raising of this Fabrick I have not borrowed my Materials, only out of vulgar Authors but fearched into the Records of the Convocation; confulted all such Acts of Parliament as concerned my Purpose; advised with many foreign Writers, of great Name and Credit, exemplified fome Records, and Charters of no common Quality (many rare Pieces in the Cotatanian Library) and not a few Debates and Orders of the Council-Table: Which I have laid, together in as good a Form, and beautified it, with a Trimming as agreeable, as my Hands Could give it.'—Thus Dr. Hooken O sint to fish I CHAP. IV. Of another Effect of the Change of Religion, which was boind Bhullon of blood as Barst V. Of a third Effect of thir Change to with it the neral Computed in Religion in Charly VI, Of Sme ores of the ges condensing the strong and likewile of his Down.

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Mr. Samuel Young

ave him this Cheek to kilk, and then, received

An INTRODUCTION to the following Collections, concerning the great Kindness, and good Correspondence between King Henry the Eighth, and some Popes.

a Book against Luther, received a Bull from the Pope, whereby he had the Title given him to be Defender of the Paith for him and his Successors for ever.

The Relation concerning which Book, and the Reception of it by the Pope, is thus fet down in the History of the Lord Herbert of Cherbury, pag. 104.

Our King (being at leisure now from Wars, and delighting much in learning) thought he could not give better Proof, either of his Zeal or Education, than to write against Luther. To this also he was exasperated, That Luther had oftentimes spoken contemptuously of the learned Thomas of Aquin, who yet was in so much request with the King, that he was therefore called Thomisticus.

Hereupon the King compiles a Book; wherein he strenuously opposed Luther, in the Point of Indulgences, Number of Sucraments, the Papal Authority, and other particulars, to be seen in that his work, entitled (de Septem Sacramentis, &c.) a principal Copy whereof, richly bound, being sent to Leo, I remember my self to have seen in the Vatican Library. The manner of the delivery whereof (as I find it in our Records) was thus,

Doctor John Clark, Dean of Windsor, our King's Embassador, appearing in full Consistory; the Pope (knowing the glorious Present he brought) first

gave

gave him his Cheek to kifs, and then, receiving the Book, promifed to do so much, for the Approbation thereof, as ever was done for St. Augustine, or St. Hierom's Works: Assuring him withal, that the next Consistory he would bestow a publick Title on our King: which having been heretofore privately debated among the Cardinals; these of Protector, Defensor Romana Ecclesia, or Sadis Apostolica, or Rex Apostolicus, or Orthodoxus produced, they at last agreed on Desensor Fidei: A Transcript of which Bull (out of an Original, sub plumbo, in our Records) I have here inserted.

I have here inferted. Lea, Bishop, Servant of the Servants of God. to his most dear Son, Henry King of England, Defender of the Faith, All health and happiness. God having called Us (although infinitely unworthy of it) to the Government of the whole Church, We bend all our thoughts, to promote the Catholick Faith; (without which none can be faved) and labour by all means, (as belongs to Our duty) to make use of, and promote all such helps, as have been wifely ordained, for the preferring the integrity of Christian Faith, amongst all; but most especially amongst Princes, and to suppress the endeavours of those who labour to corrupt it by Lies and false Doctrines. And, as other Bihops of Rome, our Predecessors, have been accustomed to confer special favours upon Catholick Princes, according to the exigency of Times and Affairs: Especially, upon such, as have not only remained unmovable in their Obedience to the Holy Roman Catholick Church, with an entire Faith, and fervent Devotion, in the tempestuous times and raging perfidious fury of Schismaticks. and Hereticks; But likewife, as legitimate Children, and stout Champions of the same Church, have opposed themselves, both temporally and spiritually, against the mad fury of such Schismaticks

and Hereticks, as have opposed it : So we also defire to extol your Majesty with condign, and immortal Praises, for your excellent, and immortal works and actions, in favour of Us, and this Holy See: (where, by God's permission, we are established) and to grant you those things which may enable, and engage you to have a care, to pre-

ferve our Lord's Flock, from Wolves, and to cut off, with the material Sword, rotten Members that

feek to infect the mystical Body of Christ; confirming in the folidity of Faith, the Hearts of such

as waver, or are in danger of falling.

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When, our beloved Son, John Clark, (your Majesty's Orator, or Embassador) deliver'd unto Us, in Our Confiftory, before Our Venerable Brethren, Cardinals of the Holy Roman Church, and many other Prelates of the Roman Court, a Book which your Majesty hath composed, (out of your great Charity and Zeal of Catholick Faith, enflamed with a fervour of Devotion towards Us. and this Holy See) as a Noble and proper Antidote, against the errors of divers Hereticks, (often condemned by this Holy See, and lately raifed up again by Martin Luther) he then, likewise further declared unto Us, your Majesty's desire, that this Book might be approved by Our Authority, and withal, in a copious Oration, manifested unto Us, that as your Majesty hath confuted the notorious Errors of the same Martin Luther, from true, and convincing Reasons, and unanswerable Authorities of the holy Scriptures, and Fathers, so that you will be ready (with all the Forces and Arms of your Kingdom) to punish and prosecute all fuch, as shall presume to follow, or defend any of

the faid Opinions. Whereupon we have with all care and d'igence perused the same Book; and finding it to contain admirable Doctrine, and full of the Spirit proceeds every good and perfett Gift) for having thus infpir'd your mind, and enabled you by his

Grace, to compose this Work for the defence of

his holy Faith against this raiser up of old condemned Errors, and to the inviting of other Kings

and Christian Princes, to follow your example in

protecting Orthodox Faith, and Evangelical

Truth, now expos'd to great danger, and many

oppositions.

We, upon this, likewise judging it just and reafonable to confer all Honour and Praises upon fuch as have employ'd their pious Labours, in the defence of the faid Christian Faith; do not only extol and magnify, approve and confirm by Our Authority, what your Majesty hath (with so much folid Learning and Eloquence) written against the fame Martin Luther; but do likewise confer upon your Majesty, such a Title of Honour, that by it, all the Faithful may understand, both now, and for all future times, how grateful and acceptable, this your Majesty's Gift hath been unto Us; especially offered at this time. We, (who are the true Successor of St. Peter, whom Christ, ascending up to Heaven left as his Vicar upon Earth. committing to him the care of his Flock :) We, I fay, fitting in this holy See, having with mature Deliberation, confidered of this business with Our Brethren, do with their unanimous Counfel, and Consent, grant unto your Majesty the Title of Defender of the Faith; which We do, by these presents, confirm unto you; commanding all the Faithful to give to your Majesty this Title; and when they write unto you, after the word King, to annex this other, of Defender of the Faith.

And affuredly, if the excellency and dignity of this Title, and your fingular merits, be well weigh'd and confidered, We could not have

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thought of any name more Noble nor better agreeable to your Majesty than this: which as often as you hear and read, you will have occasion to reflect upon your own Virtue and Merit, not becoming more proud thereby, but (according to your wonted Prudence) rather more humble, and more establish'd in the Faith of Christ, and refpect towards this holy See, rejoycing in our Lord, the Giver of all Good things, and leaving unto your Posterity this perpetual, and immortal monument of your Glory; shewing them the way, that if they defire to possess this Title, they labour to do works of this kind, and to imitate your Majesty's example: who having deserv'd so much from Us, and this See, We give you Our Benediction, and also to your Wife and Children, and all that shall be born of them: In the name of him, from whom We have receiv'd this Power: Befeeching the Almighty (who faid, By me Kings reign, and Princes command, and in whose Hands the Hearts of all Kings are) that he will confirm you in this holy Resolution, and encrease your Devotion, and make your Actions (for the pre-' fervation of Faith) fo illustrious throughout the whole World: That no Man may have occasion to judge, that this Title is confer'd upon you in vain. And lastly, Our Prayer is, That your Majesty having happily pass'd the course of this pre-' fent life, may be made partaker of Eternal Glory. Dated at Rome at St. Peter's, &c.

Thus far my Lord Herbert's History.

I will now relate some other favours shew'd to him by Popes.

HE receiv'd from Pope Clement, a Rose of Gold for a Present. The reception of it is thus related by Sir Rich. Baker, page 391.

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Doctor Doctor Thomas Hannibal, Master of the Rolls, was received into London by Earls, Bishops, and diverse Lords, and Gentlemen, as Embassador from Pope Clement: who brought with him a Rose of Gold, for a Present to the King: and on the day of the Nativity of our Lady, after a solemn Mass, sung by the Cardinal of York, the said Present was delivered to the King: which was a Tree forged of fine Gold, with Branches, Leaves, and Flowers, resembling Roses.—Thus far Sir Rich Baker.

A Nother Present was sent him by Pope Julius: whereof there is this Relation in the same

History, page 376.

Pope Julius the second, sent to King Henry a Cap of Maintenance, and a Sword; and being angry with the King of France, transferred, by Authority of the Lateran Council, the Title of Christianissimo from him upon King Henry: which with great Solemnity was published the Sunday following, at the Cathedral Church of St. Paul.—Thus far Sir Rich. Baker.

CHAP. I.

The first Ground of the Change of Religion in England was the Business of the King's Divorce from Queen Catherine; which, when it came to be publickly examined, the Queen made this following Speech.

THE Queen (according to the Form) being called upon, to come into the Court, made no Answer, but rose out of her Chair, and came to the King, kneeling down at his Feet: to whom she said:—Thus related by Howes upon Stowe, p. 543.

The Queen's Speech.

SIR,

IN what have I offended you? or what occasion of displeasure have I given you, intending thus to put me from you? I take God to be my Judge,

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· I have been to you a true and humble Wife, ever conformable to your Will, and Pleafure; never contradicting, or gain-faying you in any thing : being always contented with all things, wherein you had any delight, or took any pleasure, without grudge, or countenance of discontent, or displeafure. I lov'd for your fake, all them whom you lov'd, whether I had cause, or no; whether they were my Friends or my Enemies. I have been ' your Wife these twenty years or more, and you had by me divers Children; and when you had ' me at first, I take God to be my Judge, that I was a Maid: and whether it be true, or no, I put to your own Conscience. If there be any just Cause that you can alledge against me, either of dishonesty, or matterlawful to put me from you, I am content to depart, to my shame and confusion: and if there be none, then I pray you let me have Justice at your " Hands. The King, your Father was, in his time, of ' fuch an excellent Wit, that he was accounted amongst all men for Wisdom, to be a second Salomon: and the King of Spain, my Father, Ferdinand, was accounted one of the wifest Princes, that had reign'd in Spain for many years. It is not, therefore, to be doubted, but that they had gathered as wife Counfellors unto them, of every Realm, as to their Wisdoms they thought meet: And I conceive that there were in those days, as wise and well-learned men in both the Realms, as Be now at this day; who thought the Marriage between you and me, good and lawful. Therefore it is a wonder to me, what new Inventions are now ine vented against me. And now to put me to stand to the Order, and Judgment of this Court, feems very unreasonable. For you may condemn me for want of being able to answer for my felf; as having no Counfel, but fuch as you assigned me; who cannot be indifferent on my party fince they

are your own Subjects, and such as you have taken, and chosen out of your own Council; whereunto they are privy, and dare not disclose your Will, and Intent. Therefore I humbly pray you, to spare me, until I may know what Council, my Friends in Spain will advise me to take: And if you will not, then your Pleasure be fulfilled.' And, with that, she rose up and departed, never more appearing in any Court.

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The King, perceiving that she was gone, said: Stow, p. 543.

Will now in her Absence declare this unto you all. That she has been unto me as True and Obedient a Wise as I would wish, or desire. She has all the virtuous Qualities that ought to be in a Woman of her Dignity, or in any other of mean Condition. She is also, surely, a Noble Woman borns Her Condition will well declare it.

After this, the King fent the two Cardinals, Campeius, and Wolfey, to Speak with her. Stow, p. 543.

TITHEN the Queen was told, that the Cardinals were come to speak with her, she rose up, and, with a Skein of white Thread about her neck. came into her Chamber of Presence. The Cardinals faid, they were fent by the King to understand her Mind, concerning the Business between him and her. My Lords, (faith the Queen) I cannot anfwer you fo fuddenly; for I was fet, among my Maids, at work, little thinking of any fuch Matter; wherein there needs a longer Deliberation, and a better Head than mine, to make Answer. For I have need of Counsel in this Case, which concerns me fo near: And for any Counfel, or Friends, that I can find in England, they are not for my Profit. For it is not likely that any Engbishman will Counsel me, or be a Friend to me ' against

against the King's Pleasure, since they are his Subjects: And for my Counsel, in which I

may trust, they are in Spain.

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The Cardinals returning to the King, gave him an Account of what the faid. Thus the cafe went forward, from Court to Court, till it came to Judgment.

The King's Counsel at the Bar called for Judgment: Unto whom Cardinal Campeius said thus:

I will not give Judgment, till I have made relation to the Pope of all our Proceedings; whose

Counsel, and Command, I will observe. The Matter is too high for us to give an hasty Judg-

ment, considering the Highness of the Persons, and Doubtfulness of the Case; and also whose

Commissioners we be; under whose Authority

we fit. It were therefore reason, that we should

' make our Chief Head a Counsel in the same, before we proceed to a definitive sentence. I come

not to please, for Favour, Need, or Dread of any

Person alive, be he King, or otherwise. I have

ono fuch respect to the Person, that I will offend

' my Conscience. I will not for the Favour, or

Disfavour of any High Estate, do that thing which

shall be against the Will of God. I am an old

Man, (both weak and fickly) that look daily for

death. I will not wade any further in this Matter, until I have the Opinion, and Assent of the

Pope. Wherefore I will adjourn the Court for

this time, according to the Order of the Court

of Rome: from whence such Jurisdiction is de-

riv'd.' Upon this the Court was dissolv'd, and

no more done.

Then step'd forth the Duke of Suffolk from the King, and uttered with an haughty Countenance, these words: 'It was never merry in ENGLAND, 'fince we had any Cardinals amongst us.' Stow,

P. 544

Upon

Upon this there was a Debate beld in Council, Whether it were convenient for the King to assume to bimself the Supremacy in Ecclesiastical Affairs? In Opposition to which there was this Speech made; related in my Lord Herbert's History, p. 362.

SIR.

TOUR Highness is come to a point, which needs a strong and firm Resolution; it being, not only the most important in its felf, that can be presented; but likewise of that consequence, that it will comprehend your Kingdom, and Posterity. It is, whether in this Business of your Divorce, and Second Marriage, as well as in all other Ecclefiastical Affairs, in your Dominions, you would make use of your own, or the Pope's Authority. For my own part, as an Englishman, and your Highness's Subject, I must wish all Power in your Highness. But when I consider the Ancient practice of this Kingdom, I cannot but think any Innovation dangerous. For, if in every Temporal Estate, it be necessary to come to some Supream · Authority, whence all inferior Magistracy should be derived; it feems much more necessary in Religion; both, as the Body thereof feems more fusceptible of a Head, than any else; and, as that Head again, must direct so many others; We fhould therefore, above all things, labour to keep an Unity in the Parts thereof; as being the Sacred Bond, which knits and holds together, not its own alone, but all other Government. But how much, Sir, should we recede from the Diginity thereof, if we (at once) retrenched this its chief and most eminent Part? And, who ever · liked that Body long whose Head was taken away? Certainly, Sir, an Authority received for many Ages, ought not rashly to be rejected. For, is onot the Pope, Communis Pater, in the Christian

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World, and Arbiter of their Differences? Does onot he support the Majesty of Religion, and vindicate it from Neglect? Does not the holding his Authority from God, keep Men in awe, not of Temporal alone, but Eternal Punishments; and therein extend his Power beyond Death itself? And will it be fecure, to lay afide those potent Means of reducing People to their Duty, and trust only to the Sword of Justice, and Secular Arms? Besides, who shall mitigate the Rigor of Laws in those Cases, which may admit exception, if the Pope be taken away? Who shall presume to give Orders, or administer the Sacraments of the Church? Who shall be Depository of the Oaths and Leagues of Princes? Or, Fulminate against the perjur'd Infractors of them? For my part (as Affairs now stand) I find not, how, either a general Peace amongst Princes, or any equal Moderation in Humane Affairs, can be well conserved without him. For, as his Court is a kind of Chancery, to all other Courts of Justice in the Christian World; so if you take it away, you subvert that Equity, and Conscience. which should be the Rule, and Interpreter of all Laws and Constitutions whatsoever. I will conclude, that, I wish your Highness (as my King and Sovereign), all true Greatness and Happiness; but think it not fit (in this Case) that your Subjects should either examine by what right Ecclefiaftical Government is innovated; or enquire how far they are bound thereby; fince, befide that it might cause Division, and hazard the Overthrow, both of the one and the other Authority; it would give that Offence and Scandal abroad, that Foreign Princes would both reprove and disallow all our Proceedings in this kind, and upon occasion, be disposed easily to joyn against us.' Thus my Lord Herbert relates this excellent Speech.

But notwithstanding this Speech, or whatsoever could be said against it, the Pope's Supremacy was excluded, and the King married Anne Boleign; which is thus set down by Stow, continued by Hows, P. 554

TING Henry upon occasion of these delays made by the Pope, in his Controverly of Divorce, and through Displeasure of such Reports as he heard had been made of him to the Court of Rome; and Thirdly, moved by some Counsellors to follow the example of the Germans, caused a Proclamation to be made in the Two and twentieth year of his Reign, forbidding all his Subjects to purchase any manner of thing from the Court of Rome: And obtaining a Divorce from Queen Catherine, his Wife, by an Act of Parliament, he privately married Anne Boleign: And upon that, by another Act of Parliament, the Pope with all his Authority, was clean banished his Realm, and Order taken that he fould no more be called Pope, but Bishop of Rome; and the King to be taken and reputed as Supream Head of the Church of England, having full Authority to Reform all Errors, Herefies, and Abuses in the fame. It was further Enacted by another Act of Parliament, That no Person should Appeal for any Caufe out of this Realm to the Court of Rome; but from the Commissary, to the Bishop; from the Bishop, to the Archbishop; from the Archbishop to the King; and all Causes of the King to be tryed in the Upper-House of Parliament. Moreover, the Firft-Frui's and Tenths of all Ecclefiaffical Dignities and Promotions were granted to the King. - Thus far Stow.

This Deserting of the Pope is thus related by Dr. Heylyn, in the Preface of his History of Reformation.

KING

ING Henry the Eighth being Nothing but A violently hurried with the Paffion and In-Transport of some private Affections, terest carried and finding, that the Pope appeared on this bufiness. the greatest Obstacle to his Desires, he extinguished his Authority in the Realm of England,

This opened the first way to the Reformation; and gave encouragement to those who inclined unto it: To which the King afforded no small Countenance out of Politick Ends. But for his own part, he adhered to his Old Religion; feverely Perfecuting those that Diffented from it. And died (though Excommunicated) in that Faith and Doctrine which he had fucked in (as it were) with his Mother's Milk: And of which he shewed himself fo flout a Champion against Luther.

Thus Dr. Heylyn concerning the beginning of this

prodigious Change of Religion, all ad at

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The first Opposition against this sudden Change, was a Sermon of one Friar Peto, in Opposition to the King's fecond Marriage,

Thus related by Howes upon Stow, p. 562.

HE First, that openly refisted, or reprehended the King, touching his Marriage with Anne Boleign, was one Friar Peto, a simple Man, yet very devout, of the Order of the Observants. This Man, Preaching at Greenwich, upon the Two and twentieth Chapter of the third Book of the Kings, to wit, the last part of the story of Acbab, faying, ' Even where the Dogs licked the Blood of Nabaoth, even there shall Dogs lick thy Blood also, O King. And therewithal spake of the Lying Prophets, which abused the King, &c. ' I am (faith be) that Micheas whom you will hate, because I must tell you truly that this Marriage is unlawful: And I know that I shall eat the Bread of Affliction, and drink ' the the Water of Sorrow; yet because our Lord hath

put it into my mouth, I must spake it.'

And when he had strongly enveighed against the King's fecond Marriage, to ditwade him from it: he also said, 'There are many other Preachers, yea too many, which Preach, and Perswade you otherwife; feeding your folly and frail Affections, upon hope of their own worldly Promotion; and by that means betray your Soul, your Honour, and Posterity, to obtain Fat Benefices, to become Rich Abbots, and get Episcopal Jurisdiction, and other Ecclefiastical Dignities. These (I say) are the Four hundred Prophets, who, in the spirit of Lying, feek to deceive you. But take good heed lest you being seduced, find Achab's punishment; which was to have his Blood licked up by Dogs; faying, that it was one of the greatest miseries in

Princes, to be daily abused by Flatterers.

The King, being thus reproved, endured it patiently, and did no violence to Peto, Stow, p. 562. But the next Sunday Dr. Curwin preached in the same place, who most sharply reprehended Peto, and his Preaching, calling him Dog, Slanderer, bafe beggarly Friar, Rebel, Traytor, faying, that no Subject (bould speak so audaciously to Princes : And having spoken much to that effect, and in Commendation of the King's Marriage, thereby to Establish his Seed in his Seat for ever, &c. He then suppofing that he had utterly suppressed Peto, and his partakers, lifted up his voice, and faid, 'I speak to thee Peto, which makest thy self Micheas, that thou mayest speak evil of Kings: But now thou art not to be found, being fled for fear and shame, as being unable to answer my Arguments.' And whilft he thus spake, there was one Elstow, a fellow Friar to Peto, standing in the Rood-loft, who said to Dr. Curwin:

Good Sir, you know, that Father Peto, as he was commanded, is now gone to a Provincial Council held at Canterbury; and not fled for fear of you; for to morrow he will return again. In the mean time I am here, as another Micheas, and will lay down my Life, to prove all those things true which he hath taught out of the holy Scripture, and to this Combat I challenge thee, before God, and all equal Judges; even unto thee, Curwin, I say, which art one of the Four hundred salse Prophets

which art one of the Four hundred false Prophets into whom the spirit of Lying is entred, and seek-

est, by Adultery, to establish a Succession; betraying the King unto endless Perdition, more for thine own vain Glory, and hope of Promotion, than for

discharge of thy clogged Conscience, and the

King's Salvation.

This Elftow waxed hot, and spake very earnestly fo as they could not make him cease his Speech, until the King himself bad him hold his peace: And gave Order, that He and Peto should be Convented before the Council; which was done the next day. And when the Lords had rebuked them, then the Earl of Effex told them, that they had deferved to be put into a Sack, and cast into the Thames: Whereunto Elstow, smiling, said, 'Threaten these things to Rich, and Dainty Persons, who are clothed in · Purple, fare Deliciously, and have their chiefest hope in this World. For we esteem them not, but are joyful that for the Discharge of our Duty, we are driven hence: And with thanks to God, we know the way to Heaven to be asready by Water, as by Land; and therefore we care not, which

These Friars, and all the rest of their Order, were banish'd shortly after: And after that, none durst openly oppose themselves against the King's affec-

tions .- Thus far Stow.

way we go.'

Now more perfectly to Establish this Change,

It was Ordered, That there should be Sermons Preached at Paul's-Cross, against the Pope's Supremacy. —Thus related by Howes upon Stow, p. 571.

Every Sunday, at Paul's-Cross, preached a Bishop, declaring the Pope, not to be Supream Head of the Church. Also, in other Places of this Realm, great Troubles were raised about Preaching; namely at Bristow, where Mr. Latimer preach'd; and there preach'd against him, one Mr. Hobberton, and Dr. Powel: So that there was great partakings on both sides; insomuch that divers Priests, and others, set up Bills against the Mayor, and against Mr. Latimer. But the Mayor permitting Laymen to preach, caused divers Priests to be apprehended, and put in Newgate, with Bolts upon them; and divers others ran away, and lost their Livings, rather than come into the Mayor's handling.—Thus Howes.

The King, being thus Establish'd Head of the Church of England, makes one Thomas Cromwel his Vicar General; which is thus set down by Sir

Rich. Baker, Pag. 408.

Thomas Cromwel, Son to a Black-smith in Putney, being raised to High Dignities, was lastly made Vicar General, under the King in all Ecclesiastical Affairs: who sat divers times in the Convocation-House, amongst the Bishops, as Head over them. Thus Sir Richard Baker.

And, thus far, of the first beginning of this pro-

digious Change of Religion.

CHAP. II.

Of the Diffolution of Abbeys, being the first Effect of this Change of Religion. Stow, Pag. 572.

THE King sent the said Cromwel, and others, to visit the Abbeys and Nunneries in England; (the said Cromwel, being ordained Principal Visitor), He put forth all Religious Persons, that would

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go, and all under the Age of Four and Twenty: And after closed up the residue, that would remain; so that they should not come out of their places.

All Religious Men, that departed the Abbot, or Prior, gave them for their Habit a Priest's Gown,

and Forty Shillings in Money.

The Nuns had such Apparel given them, as Secular Women wear, and had liberty to go whither they would.

They took out of the Monasteries, and Abbeys their Reliques, and chiefest Jewels, (to the King's use they said).—Thus Stow.

Here follows a more particular Account of the Dissolution of these Abbeys.

The first Religious House, that the King took into his hands, was the Hospital of St. James, near Charing cross, with all the Means to the same belonging; compounding with the Sisters of the House who were to have Pensions, during their lives: And built in place of the said Hospital, a Goodly Mansion retaining still the Name of St. James. Stow, p. 560.

In a Parliament were granted to the King, and his Heirs, All Religious Houses, in the Realm of England, of the value of Two bundred pounds, and under, with all Lands and Goods, to them belonging.

The Number of these Houses, then suppressed, were about Three Hundred Seventy Six; and the value of their Lands then Thirty two thousand pounds, and more by the Year. The Moveable Goods, (as they were then sold at Robin-Hood's penny-worths) amounted to more than Ten thousand pounds.

The Religious Persons, that were in the said Houses were clearly put out; whereof some went to other Greater Houses; and some went abroad to the World. It was (saith my Author) a pitiful thing, to hear the lamentation, that People in the Country, made for them; for there was great Hospitality

Holpitality kept amongst them, and (as it was thought) more than Ten thousand Persons (Masters

and Servants) lost their Living, by the putting

down of these Houses.'- Thus Stow.

Not long after, by the means of the said Cromwel, All the Orders of Friars and Nuns, with their Cloysters, and Houses, were suppressed, and put down. First, the Black-Friers in London; the next day the White-Friers, the Grey-Friers, and the Monks of Charter-House; and so all the others. Thus Baker, page 415.

Here follows a particular Relation concerning the Shrine at Canterbury. Thus deliver'd by Sir Rich. Baker, pag. 411.

SAint Augustine's Abbey at Canterbury was suppress'd, and the Shrine, and Goods, taken to the King's Treasury; as also the Shrine of Thomas Becket, in the Priory of Christ's Church, was like-

wife taken to the King's ufe.

This Shrine was built about a man's height, all of Stone; and then upwards, of Timber plain, within the which was a Chest of Iron, containing the Bones of Thomas Becket, Scull and all, with the wound on his Head, and the piece cut out of his Scull in the same wound.

These Bones, by the Command of the Lord Cromwel, were burnt. The Timber-work of This Shrine, on the out-side, was coverd with Plates of Gold, Damasked with Gold-wire: which Ground of Gold was again cover'd with Jewels of Gold, as Ten or Twelve Rings, cramped with Gold-wire, into the said Ground of Gold, many of these Rings having Stones in them.

There were likewise Images of Angels, Precious

Stones, and Great Pearls.

The Spoil of which Shrine, in Gold and Precious Stones, fill'd two great Chests; such as six, or seven

feven strong men could do no more, than remove one of them at once out of the Church.

The Monks of that Church were commanded to change their Habits into the Apparel of Secular

Priefts .- Thus Baker.

hdee .

The Knights of the Rhodes, and Knights of St. John of Jerusalem, in England and Ireland, were utterly dissolved, and made void: The King, his Heirs and Successors, to have and enjoy, all the Mansion-House, Church, and all other Buldings, and Gardens, to the same belonging, near to the City of London, call'd the House of St. John of Jerusalem, in England; and also the Hospital-Church, an House of Kilwarin in Ireland, with all Casses Honours, Manors, Measees, Lands, Tenements, Rents, Revenues, Services, Woods, Downs, Pastures, Parks, Warrens, &c. in England and Ireland, with all the Goods, Chattels, &c.—Thus Stow, pag. 579. Besides these Religious Houses, there were like-

Besides these Religious Houses, there were likewise by A& of Parliament, given the King, All Colleges, Chanteries, Hospitals, Free Chapels,

Fraternities, Brotherhoods, and Gilds.

The Number of Monasteries suppress'd were 645: besides 90 Colleges, 110 Hospitals; and of Chanteries, and Free Chapels, 2374.—Thus Baker in the former page.

Now to give a more exact Account of the Grounds, and Progress of the Dissolution of these Monasteries; We will here insert a Discourse, taken out of Mr. Dugdale's Antiquites of Warwick-sbire, pag. 801. where he treats of the Dissolution of a particular Monastery of Nuns, called Polesworth; and upon that occasion of the Dissolution of all other Monasteries in the Kingdom. The Discourse is thus delivered.

I Find it left Recorded, by the Commissioners that were employ'd to take Surrender of the Monasteries

Monasteries in this Shire, Anno 29. Hen. 8. viz. That after strict scrutiny, not only by the fame of the Country, but by Examination of several Persons, they found these Nuns, Virtuous and Religious Women, and of good Conversation: And that in the Town, where the Monastery was, there were Forty Four Tenements, and but one Plough: the residue of the Inbabitants, being Artificers, who bad their livelibood by the Monastery. These implor'd the Mediation of Thomas Cromwel, that it might not be suppress'd. Nevertheless, it was not the strict, and regular Lives of these devout Ladies, nor any thing that might be faid in the behalf of the Monasteries, that could prevent their ruin, then approaching: So great an aim had the King, to make himself thereby glorious; and many others, no less hopes, to be enrich'd, in a considerable manner.

But, to the end, that such a change should not overwhelm those that might be Active therein; in regard the People, every where had no small esteem of these Houses, for their Devout and Daily Exercises of Prayer, Alms-deeds, Hospitality, and the like; whereby, not only the Souls of their Deceased Ancestors had much benefit, (as then was taught), but Themselves, the Poor, as also Strangers and Pilgrims constant advantage; there wanted not the most subtil Contrivances, to essect this stupendious

Work, that I thank, any Age hath beheld.

In order therefore to it, that, which Cardinal Wolfey had done, for the Founding his Colleges, in Oxford and Ipfwich, dissolving about Thirty Religious Houses, was made a President. Now that this business might be the better carried on, Mr. Thomas Cromwel, who had been an old Servant to the Cardinal, and not a little active in that, was the chief Person pitch'd upon to assist therein.

For, I look upon this business as not originally design'd by the King, but by some Principal Ambitions

bitious Men of that Age; who projected to themfelves all worldly Advantages imaginable, through that deluge of Wealth, which was like to flow amongst them, by this hideous storm.

First therefore, having infinuated to the King matter of Profit, and Honour: (Profit, by fo wast an Enlargment of his Revenue; and Honour, in being able to maintain mighty Armies, to recover his Right in France; as also to strengthen Himself against the Pope, whose Supremacy he had abolish'd; and withal to make a firmer Alliance with fuch Princes, as had done the like). Further, to promote this Delign, they procured Cranmer's Advancement to the See of Canterbury, and more of the Protestant Clergy, (as my Author terms them) to other Bishopricks, and high Places; to the end. that the rest should not be able, in a full Council, to carry any thing against their design; sending out Preachers, to perswade the People, to stand fast to the King, without fear of the Pope's Curfe.

Next, that it might be the more plausibly carried on, care was taken fo to represent the Lives of the Monks, Nuns, Canons, &c. to the World, as that the less regret might be made at their ruin.

To which purpole, Thomas Cromwel, being Constituted General Visitor, employ'd fundry Persons.

who acted their parts therein accordingly.

He likewise sent others, to whom he gave Instructions in Eighty Six Articles; by which they were to enquire into the Government, and Behaviour of the Religious of both Sexes: Commissioners, the better to manage the design, gave encouragement to the Monks, not only to Accufe their Governors, but to Inform against each other; compelling them also to produce their Charters, and Evidences, of their Lands; as also their Plate and Money; and to give an Inventory thereof.

Medions of the Reign of

And harminto they added tertain Injunctions from the King, containing most fevers and strict Rules, by means whereof, many being found obnominate to their Censure, were expelled; and others, discerning themselves not able to live free from Exception, or Advantage that might be taken against themselves to leave their Habitations.

And having, by these Visitors, thus search'd into their Lives, (which by a Black-book, containing world of Enormities, were represented, in no fmall measure scandalous) to the end, that the People might be the better fatisfied with their procedings; it was thought convenient to fuggest, that the Leffer-Houses, for want of Good Government, were chiefly guilty of these Crimes; and so they did; as appears by the Preamble of the ACI for their Dissolution, made in the 27 Hen. 8. which Parliament, confifting, for the most part, of such Members, as were pack'd for the purpose through private Interest, (as is evident by divers original Letters of that time) many of the Nobility, for the like respects also favouring the design, Affented to the suppression of All such Houses, as had been Certified of less value than Two hundred pounds by the year; giving them, with their Lands, and Revenues to the King; yet with this addition, That the Possessions belonging to such Houses, should be converted to better uses: But how well this was observ'd we shall soon see: These specious pretences being made use of for no other purpose, than by opening this gap, to make way for the total Ruin of the Greater Houses; wherein notwithstanding, it is by the said A& acknowledged. that Religion was well observ'd.

For, no sooner were the Monks turned out, and the Houses demolish'd, (that being first thought requisite, least some accidental Change might conduce to their restitution) but care was taken, to

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prefer such Persons to the superioity in Government upon any vacancy of these Great Houses, a might be instrumental to their Surrender, by perswading

with the Convent to that purpole.

The truth is, that there was no omission of any endeavour, that can well be imagin'd, to accomplish these Surrenders. For so subtilly did the Comissioners act their parts, that after earnest solicitation with all the Abbots, when they found them backwards, they tempted them with the promise

of Good Penfions, during life.

Neither were the Courtiers unactive, in driving on this Work: as may appear by my Lord Chancellor Audley's employing a special Agent, to treat with the Abbot of Atbelney, offering him . Hundred Marks a year, in case he would Surrender; and the personal endeavour that he us'd with the Abbot of Ofiths in Effex, as by his Letter to the faid Visitor, is evident: wherein is fignified, that he had, with great folicitation, prevail'd with the faid Abbot: But withal, infinuated his defire, that his place of Lord Chancellor being very chargeable, the King might be mov'd for an Addition of some more Profitable Offices to him. Nay, I find, that this Great Man, hunting eagerly after the Abbey of Waldon in Effex (out of the Ruins whereof, afterwards, that Magnificent Fabrick called by the Name of Audley-Inn, was built) as an argument, the fooner to obtain it, did, besides the extenuation of its worth, alledge, that he had in this World, fustained great Damages and Infamy, in his ferving the King; which the Grant of this should recompence.

Some Arguments were used by the Abbots to hinder these Suppressions; but nothing would avail. For resolv'd they were, to effect what they had begun, by one means or other: insomuch, as they procured the Bishop of London, to come to the

Nuns

Muns of Syan, with their Confessor, to solicit them thereto: who, after many perswasions, took it upon their Consciences, that they ought to submit to the King's pleasure therein, by God's Law. But what could not be effected by such Arguments, and fair romises, was by terror and streight dealing, brought to pass. For under pretence of suffering Delapidations in the Buildings, or negligent administration of their Offices; as also for breaking the King's Injunctions, they deprived some Abbots, and then put others, that were more pliant in their rooms.

From others they took their Convent-Seals; to the end they might not, by making Leafes, or Sale of their Jewels, raise Money, either for supply of their present Wants; or payment of their Debts;

and fo be necessitated to Surrender.

Nay, to some, as in particular to the Canons of Leicester, the Commissioners threatned. That they would charge them with Adultery and Buggery, unless they would submit: And Dr. London told the Nuns of Godstow. That because he found them obstinate, he would dissolve the House by virtue of the King's Commission, in spite of their Teeth. And yet all was so manag'd that the King was solicited to accept of them, not being willing to have it thought, that they were by Terror moved thereto; and special notice was taken of those, who did give out, that their Surrenders were by Compulsion.

Which courses (after so many, through underhand corruption, had led the way) brought on others apace, as appears by their Dates, which I have observed from the very Instruments themselves, insomuch as the rest stood amazed, not knowing

which way to turn them.

Some therefore thought fit to try, whether Money might fave their Houses from this dismal fate, so near at hand. Others with great constancy refus'd

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to be thus accessary, in violating the Donations of their pious Founders: But these tasted of no little severity. For touching the Abbot of Fountains, in York-shire, I find, that being charg'd by the Commissioners for taking into his hands some fewels belonging to the Monastery, (which they call'd These and Sucrilege), they pronounced him Perjur'd; and so deposing him, extorted a private Resignation.

And it appears, that the Monks of Charter House, in the Suburbs of London, were committed to Newgate; where, with hard and barbarous usage, Five of them died, and Five more lay at the point of death; as the Commissioners signified: But withal alledg'd, That the Supression of that House, being of so strict a Rule, would occasion great Scandal to their doings, for as much as it stood in the face of the World, infinite concourse, from all parts coming to that populous City; and therefore defired that it might be altered to some other use.

And lastly, that under the like pretence of robbing the Church, (wherewith the before specified Abbot of Fountains was charg'd) the Abbot of Glastenbury, with Two of his Monks being condemn'd to death, was drawn from Wells upon a Hurdle, and then hang'd upon the Hill call'd the Tore, near Glastenbury; his Head set upon the Abbey-gate, and his Quarters dispos'd of to Wells, Bath, Ilchest-

er, and Bridgwater in & still amounts in

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Nor did the Abbots of Colchester, and Reading, speed much better; as they that shall consult our story of that time, may see. And for further terror to the rest, some Priors, and other Ecclesiastical Persons, who had spoken against the King's Supremacy, (a thing then somewhat uncouth, being so newly set up) were condemn'd as Traytors, and Executed.

And now that all this was effected, to the end it might not be thought, that these things were done

done by a bigh Hand, a Parliament was called (30 Hen. 8.) to confirm these Surrenders. Now there wanted not plausible infinuations to both Houses, for drawing on their Consent with all smoothness thereto: The Nobility being promised large shares in the Spoils, either by Free-gift from the King, easy Purchases, or most advantageous Exchanges and many of the Allive Gentry, Advancements to Honour, with encrease of their Estates: All which, we see, happened to them accordingly.

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And the better to satisfy the vulgar, it was represented to them, that by this Deluge of Wealth, the Kingdom should be strengthened with an Army of Forty Thousand men; and that, for the suture they should never be charg'd with Subsidies, Fifteens, Loans, or Common Aids. By which means the Parliament ratifying these Surenders, the

Work became compleated.

For the more firm Settling whereof, a sudden course was taken, to pull down, and destroy the Buildings, as had been done before, upon the Dissolution of the smaller Houses: Next, to disperse a great portion of the Lands, amongst the Nobility and Gentry, which was accordingly done. The Vistor General having told the King, That 'the more had interest in them, the more they would be irrevocable.'

And least any Domestick Stir should arise, by reafon of this great, and strange Alteration, rumors were spread of great dangers from Foreign
Invasions; against which great Preparations were
made every where; which seemed so to excuse this
Suppression of the Abbeys, as that the People (willing to spare their own Purses) began to suffer it
easily.

But, let us look upon the Success. Wherein I find, that the said Visitor General (the grand Actor of this Tragical Business) having contracted upon himself

himself an Odium from the Nobility, by reason of his low Birth, and being raifed to so high Dignities, (as likewise from the Catbolicks, for having thus Acted in the Diffolution of the Abbeys) was, (before the the End of the faid Parliament, wherein that was ratified, which he had, with fo much Industry, brought to pass) deserted by the King; who, (not having any more use of him) gave way to his Enemies Accufations. Whereupon, being arrested by the Duke of Norfolk, at the Council-Table, when he least dreamt of it, he was Committed to the Tower, and Condemned by the fame Parliament, for Herefy, and Treason, unheard, and little pitied, and had his Head cut off on Tower-Hill. Nor did many of the Reformers speed much better: For Fire and Fagot, happened to be their Portion.

And as for the fruit, the People reap'd, from all their hopes, built upon these specious Pretences, it was very little: For Subfidies from the Clergy, and Fifteens of all Laymens Goods, were foon after exacted. And in Edward the Sixth's time the Commons were constrained to supply the King's Wants by a new Invention; to wit, Sheep, Cloaths, Goods, Debts, &c. for Three years: which Tax grew fo heavy, that the year following they prayed the King for mitigation of it.

Nor is it a little observable, that whilft the Monasteries stood, there was no Act for Relief of the Poor: fo amply did those Houses give succour to them. Whereas in the next Age, to wit, the 39 of Elizabeth, no less than Eleven Bills were brought into the House of Commons for that purpose. - Thus far out of Mr. Dugdale concerning this Prodigious.

and Diabolical Action.

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And in the Seventeenth

A word out of the same History (Page 109, and 119.) concerning Chantries, Gilds, or Fraternities. I shall only mention one of each of them, to make it known what they were.

Prefton's Chantery.

This was Founded by John Presson, for two Priests to Sing Mass daily, for the good Estate of him, the said John, during this mortal Life, and afterwards, for the health of his Soul; as also, for the Souls of his Parents, and Benefactors, and all the Faithful Deceased.—Thus Mr. Dugdale.

Of Guilds, or Fraternities.

The word Gild, proceeds from the Saxon word Gelo, or Gilo, which fignifies Money: because that such, as were, either for Charity, Religion, or Merchandize sake, associated, did cast their Money, Goods, yea, and sometimes Lands, together, for the publick support of their own common charge.

These had their Annual Feasts, and Neighbour-

ly Meetings.

The First, and most Ancient of these Gilds here in Coventry, was sounded in the Fourteenth year of Edward the Third. At which time the King granted Licence to the Conventry men, That they should have a Merchant's Gild, and a Fraternity, of Brethren, and Sisters, of the same, in this Town, with a Master, or Warden thereof, to be chosen out of the same Fraternity: And that they might make Chantries, bestow Alms, do other works of Piety, and Constituted Ordinances touching the same, with all Appurtenances thereto.

And in the Seventeenth year, Edward the Third gave leave to several, to enter into a Fraternity, and make a Gild, consisting of themselves, and such others as would join with them, to the Ho-

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nour of St. John Baptist. As also to purchase certain Lands, Tenements, and Rents, for the Founding of a Chantry, of Six Priests, to Sing Mass every day, in the Church of the Holy Trinity, and St. Michael, in Coventry, for the Souls of the King's Progenitors; and for the good Estate of the King, Queen Isabel, his Mother, Queen Philippa his Wife, and their Children : As also of Walter Chesthunt, and William De-Belgrave, during their lives here on Earth, and for their Souls, after their departure hence; and for the good Estate of the faid John, John, Tho. Rich. Pet. and William, and the rest of the said Gild, with their Benefactors: and likewise for the Soul of John Eltham. late Earl of Cornwal, and all of the Faithful Deceased.

Which Gild, being so Founded, within Two years after, the same King Edward gave Licence to Queen Isabel his Mother, to Give, and Assign thereunto a parcel of Land, to build thereupon a Chapel, to the Honour of our Blessed Saviour, and St. John Baptist, for Two Priests to Sing Mass daily, for the good Estate of the said King Edward, Queen Isabel his Mother, Queen Philippa his Wise, Edward Prince of Wales, and of the Brethren, and Benefactors, of the same Gild, whilst they lived in this World, and for their Souls after their Departure hence. As also for the Souls of John of Eltham Earl of Cornwal, and the Souls of the said Brethren and Benefactors, with all the Faithful Deceased.—Thus Mr. Dugdale, p. 119.

There were great store of these, and such like pious Foundations, throughout all England, as appears by the same History: All destroyed by King Henry the Eighth, and his Son.

This Change being made, fomething must necessarily be established, in order to Religion.

A Book of Religion published.

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HE Clergy held a Convocation, in St. Paul's Church; where, after much disputing and debating of matters, they published a Book of Religion, entituled, " Articles Devised by the King's Highness, &c.'

In which Book is mentioned but Three Sacra-

ments, Baptism, Eucharist, and Penance.

The Articles, contained in this Book, were Six: And by an Act of Parliament all were condemned for Hereticks, and to be burnt, that should hold the contrary to them; Afferting,

1. That the Body of Christ was not really prefent in the Sacrament of the Eucharift, after Con-

fectation.

2. That Priefts entered into Holy Orders, might Marry.

3. That the Sacrament might not truly be Ad-

ministered in one Kind.

4. That Vows of Chaffity, made upon mature deliberation, were not to be kept.

That Private Masses were not to be used.

That Auricular Confession was not necessary in the Church.—Thus Sir Richard Baker, p. 408.

Here followeth the Act it felf, out of the Statute

Book.

An Act of Parliament made in King Henry the Eighth's time, for abolishing diversity of Opinions in certain Articles concerning Religion.

HE King's Most Royal Majesty, most prudently confidering; that by occasion of various Opinions and Judgments, concerning fome Articles in Religion, great discord, and variance hath arisen; as well amongst the Clergy of this Realm, as amongst a great number of the vulgar People: and being in a full

full hope, and truft, that a full and perfect Resolution of the faid Articles would make a perfect Concord, and Unity, generally amongst all His Loving, and Obedient Subjects, of his Most Excellent Goodness, not only Commanded that the faid Articles should deliberately, and advisedly by his Archbishops, Bishops, and other learned Men of his Clergy, be debated, argued, and reasoned, and their Opinions therein to be understood, declared and known: But also most graciously vouchsafed, in his own Princely Perfon to come unto his High Court of Parliament, and Council, and there, like a wife Prince of most high Prudence, and no less Learning, opened and declared many things of most high Learning and great Knowledge, touching the faid Articles, Matters, and Questions, for an Unity to be had in the same.

Whereupon, after a great, and long, deliberate and advised Disputation, and Consultation, had, and made concerning the said Articles, as well by the consent of the King's Highness, as by the Assent of the Lords Spiritual and Temporal, and other Learned Men of his Clergy, in their Convocations, and by the Consent of the Commons in Parliament Assembled, it was, and is, finally resolved, accorded, and Agreed, in manner, and form following;

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the Altar, by the strength and efficacy of Christ's mighty Word, (it being spoken by the Priest) is present really, under the Forms of Bread and Wine, the natural Body and Blood of our Saviour Jesus Christ, conceived of the Virgin Mary, and that after the Consecration, there remains no substance of the Bread, or Wine, nor any other Substance, but the Substance of Christ, God and Man.

necessary (to Salvation,) by the Law of God, to all Persons: And that it is to be believed, and not C 4 doubted,

doubted, but that in the Flesh, under the Form of Bread, is the very Blood; and with Blood, under the Form of Wine, is the very Flesh, as well apart, as if they were both together.

3. That Priests, after the Order of Priesthood received, may not Marry, by the Law of God.

4. That Vows of Chastity, Widowhood, &c.

are to be kept.

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Masses be continued, and admitted, in the King's English Church, and Congregation; as whereby good Christian People, ordering themselves accordingly, do receive both Godly, and Goodly Confolations, and Benefits: And it is agreeable also to God's Law.

6. That Auricular Confession is expedient, and necessary to be retained, and continued, used, and

frequented, in the Church of God. 10 by the brie

For the which most Godly study, pain, and travel of his Majesty, and determination and resolution of the Premises, His humble and obedient Subjects, the Lords Spiritual and Temporal; and the Commons in this present Parliament Assembled. not only render, and give unto His Highness, their most high, and hearty Thanks, and think themfelves most bound to pray for the long continuance of his Grace's most Royal Estate and Dignity: And being also desirous, that his most Godly enterprize may be well accomplished, and brought to a full end, and perfection; and so Established, that the same might be to the Honour of God, and after to the common Quiet, Unity, and Concord, to be had, in the whole Body of this Realm for ever, Do must humbly beseech His Royal Majesty, that the Resolution and Determination above written, of the faid Articles, may be established, and perpetually perfected, by the Authority of this present Parliament. ad or at he wall bath a second

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It is therefore Ordained, and Enacted by the King, our Sovereign Lord; and by the Lords Spiritual and Temporal; and by the Commons, in this present Parliament Assembled; and by the Authority of the same; That if any Person or Persons, within the Realm of England, or in any other of the King's Dominions, do by Word, Writing, Printing; Cipbering, or any otherwise, Publish, Preach, Teach, Say, Affirm, Declare, Dispute, Argue, or Hold,

any Opinion.

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That in the Bleffed Sacrament of the Altar, under the Form of Bread and Wine, after the Confecration thereof, there is not prefent really, the natural Body and Blood of our Saviour Fesus Christ, conceived of the Virgin Mary: Or that, after the faid Confecration, there remains any Substance of Bread, or Wine; or any other Substance, but the Substance of Christ, God and Man; or likewise to Publish, Preach, Teach, Say, Affirm, Declare, Difpute Argue, or Hold Opinion, that in the flesh. under the Form of Bread, there is not the very Blood of Christ; or that with the Blood, under the Form of Wine, there is not the very Flesh of Christ, as well apart, as though they were both together; or by any the means abovefaid, or otherwife, do Preach, Teach, Declare or Affirm, the faid Sacrament to be of other Substance, than is abovefaid; or do by any means Contemn, Deprave or Despise the said Blessed Sacrament; that then fuch Person or Persons, so offending, deemed, and adjudged Hereticks, and that every fuch offence shall be judged manifest Heresy; and that every fuch Offender, and Offenders, shall therefore have, and fuffer, Judgment, Execution, Pain, and Pains of Death, by way of Burning without any Abjuration, Clergy, or Sanctuary aland their Estates to be Confiscated to the King, as in Cases of High Treason. Strand on the date of the case of

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2. And moreover, if any do obstinately Assirm, Uphold, Maintain, or Defend, that the Communion of the Blessed Sacrament, in both kinds, that is to say, in Form of Bread, and also of Wine, is necessary for the health of Man's Soul; or that it ought or should, be Given, and Administred to any Perfons, in both kinds; or that it is necessary so to be taken, or received, by any Person, other than Priess being at Mass, and Consecrating the same.

3. Or that any Man, after having received

the Order of Priefthood, may marry.

4. Or, that any Man, or Woman, who hath advisedly vowed, or professed Chastity, or Widow-

hood, may marry at the to Look him who is the

not laudable, or should not be celebrated, had, nor used in the Realm; nor be not agreeable to the Laws of God.

6. Or that Auricular Confession is not expedient, and necessary to be retained, and continued, used, and frequented in the Church of God. Such Persons are to suffer Pains of Death, as in cases of Felony, without any benefit of Clergy or Privilege of Church, or Sanctuary; and shall forfeit all their Lands and Goods, as in cases of Felony.—Thus far out of the same Book.

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Of another Effect of this Change, which was a horrid Effusion of Blood.

Ucen Anne Boleign, who had been the first Occasion of this Change of Religion, was beheaded. Whereof there is this Relation. Baker

Henry's Reign, when there were folemn Justs at Greenwich: from whence the King suddenly departed

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parted, and came to Westminster: Whose sudden departure struck amazement into many; but to the Queen especially: And not without cause. For the next day the Lord Roobford, her Brother, and Henry Norris, were brought to the Tower, Prifoners: Whither also the fame day, was brought Queen Anne, her felf : Who at the Tower-gate fell on her knees, befeeching God to help her, as the was innocent of that, whereof the was accused.

Soon aften this, the was arraigned in the Tower. and found guilty, and had Judgment pronounced. Immediately the Lord Rochford, her Brother, was likewise Arraigned: Who, together with Henry Norris, Mark Smeton, William Brierton, and Francis Weston, all of the King's Privy-Chamber about matters touching the Queen, were beheaded

on Tower-hill, die Queen Anne, her felf, on a Scaffold, upon the Green within the Tower, was

also beheaded to noticed Answer of the God save. my Master, and Sovereign, the King; the most godlieft, nobleft, and gentleft Prince that is; and grant him, that he may long Reign over 'you?' (which word the spake with a smiling countenance:) which done, the kneeled down, and the Hangman of Calais smote off her head at one stroke.

For her Religion, the was an earnest Professor, and one of the first Countenancers of the Gospel. The Crimes, for which she died, were Adultery, and Incest. She had many Enemies, as being a Protestant; and perhaps, in that respect, the King himfelf not greatly her Friend. For, though he had excluded the Pope, yet he continued a Papil Itill.

Her Death cast upon King Henry a dishonourable Imputation: Infomuch, that whereas the Protestant Princes of Germany, had resolved to chuse him for Head of their League; after they heard of this this Queen's Death, they utterly refused him.

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Thus far Sir Rich. Baker, Macha Sound Shatungeb

The next day after her Death, the King marri-

In the next place, Thomas Cromwel, who had been the grand Promoter of this bufiness, was likewise beheaded. Whereof thus writes Howes upon Stow, page 508.

Thomas Cromwel, Earl of Effex, being in the Council-Chamber, was suddenly apprehended, and committed to the Tower of London; and soon after attainted of Heresy and High Treason.

When he was brought to the Scaffold on Tower-

bill, to be executed, he spake these words,

I pray you that be here, to bear me witness that I die in the Catholick Faith, not doubting in

- in any Article of my Faith, or in any Sucrement of the Church. Many have flandered me and repor-
- ted, that I have been an Abbettor of fuch, as have
- maintained evil Opinions; which is untrue. But I confess, that like as God, by his holy Spirit,
- does instruct us in the Truth ; fo the Devil is ready
- to seduce us : And I have been seduced. But
- bear me witness, That I die in the Catholick
- Faith of the holy Church: And I defire you to pray for me, that fo long as life remains in this
- Flesh, I waver nothing in my Faith. Having
- faid this, he was prefently beheaded.' Thus Hower.

This following Relation, (although it concerns not the shedding of Blood) yet is very remarkable, as manifesting, bow the King's Marriage with the Lady Anne of Cleve, was in Parliament declared not lawful: which is thus related by Howes upon Stow, Page 578.

A Fter the Death of the Lady Jane Seymour, the King's Third Wife; he married the Lady

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Anne of Cleve, in the Two and thirtieth year of his Reign: From which time the King, not only continued his first Misliking of her; but his hatred encreased more and more against her; not only for want of beauty, (whereof at first he took exceptions) but also for fundry other qualities, whereof he secretly accused her: As also he said that her body was unpleasant, making great doubt, that she was no Virgin when she came into England; with divers other desects, which he said, he knew by her outward appearance, to be in her. And being thus so fore perplexed, and desperate of redress, he grew wondrous apt, and willing to call in question any thing, that might tend to the dissolving of this Marriage.

Within Eight days the King told his Physicians, his further cause of grief, That she was loathsome to him in Bed, and that her Body was foul, and out of order.

The King being thus tormented in Body, and Mind, knew not how to ease himself, until he had procured a speedy Divorce: Which was thus effected in himself.

Cettain Lords came down into the Lower-House of Parliament, expressly declaring the causes, why this Marriage was not Lawful: And, in conclusion, the matter was by the Convocation clearly determined, that the King might lawfully marry, where he would; and so might she.

It appears clearly in the Record, what moved the King to this Marriage, For these are his words.

'I declare, that when the first Communication was had with me, about this Marriage, I was glad to hearken to it; trusting to have some affured Friend by it: I much doubting, at that time, both the Emperor, France, and the Bishop of Rome.—Thus Stow.

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Parliament.

The King's Fifth Wife, Catherine Howard, but to death for Adultery : As appears by this Relation, Baker, page 514.

THE King was informed of the Queen's diffolute life; first, before her Marriage, with one Francis Derebam; and fince her Marriage, with Thomas Culpepper, of the King's Bed-Chambers Whereupon Sir Tho. Wriothfley was fent to the Queen, at Hampton-Court, to charge her with these Crimes, and discharging her Houshold, to cause her to be conveyed to Syon. I managed the witho

The Delinquents being examined, Derebam confessed, that before the King's Marriage with the Lady Catherine, there had been a pre-contract between him and her. But when once he underflood of the King's good liking to her, he then waved it, and concealed it, for her preferment.

These Gentlemen were arraigned, and had Judg-

ment to die, as in cases of Treason.

They were drawn from the Tower to Tyburn ; Where Culpepper was beheaded, and Derebam hanged, and difmember'd.

The Lord William Howard, and the Lady Margaret his Wife, Catherine Tilney, and Akce Bellwold, Gentlewomen, Joan Bulmer, Inne Howard, the Queen's Brother, with divers others, were all condemned for Misprision of Treason, in conceasing the Queen's Mildemeanour, and adjudged to forfeit all their Lands, and Goods, during Life, and to remain in perpetual Prison.

The Lords and Commons in Parliament peti-

fioned the King, That he would not vex himfelf with the Queen's Offences; and that both the, and the Lady Rocbford, might be Attained by Parliament: And that to avoid protracting of time he would give his Royal Affent to it, under the Great Seal, without staying for the end of the

Parliament.

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Parliament. Also that Derebam and Culpepper, having been Attainted before by the Common-Law, might be Attainted likewife by Parliament: All

which was Affented unto by the King.

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After this, the Queen, and the Lady Rochford were beheaded, on the Green within the Tower. It is certainly faid, that after her Condemnation, She protested to Dr. White, Bishop of Winchester, her last Confessor, That as for the Act, for which fhe was condemn'd, she took God, and his holy Angels to witness, upon her Soul's Salvation, that the died guiltless.

Thus of the putting to death of his Wives.

Here follows an unbeard-of Cruelty, of Blood-shed for Religion, in these times of Confusion and Change of Religion.

NE Lambert was accused for denying the real presence in the Sacrament, who appeal'd to the King; and the King was content to hear him. Whereupon a Throne was fet up in the Hall of the King's Palace at Westminster, for the King to sit, And when the Bishops had urged their Arguments, and could not prevail; then the King took him in hand, hoping, perhaps, to have the Honour of converting an Heretick, when the Bishops could not do it; and withal promised him pardon, if he would recant. But all would not do; for he remained obstinate; the King miss'd his Honour, and the Delinquent his Pardon: Being shortly after drawn to Smith field, and burnt - Baker, page 412.

Two more were for the fame cause burnt,

-Baker, in the same page.

lows, and thene hanged Dr. Fobn Fifter, Bishop of Rochester, and SirThomas Moor, expresly denied at Lambeth, before the Archbishop of Canterbury, to take the Oath of Supremacy, and thereupon were both beheaded.

Bishop Fisher was much lamented, as being repu-

sir Thomas Moor was both learned, and very wife. His Devotion was such, that he used to wear a Shirt of Hair-cloth next his skin, for a perpetual Penance: And oftentimes in the Church he would put on a Surplice, and help the Priest at Mass: Which he did not forbear to do, when he was Lord Chancellor of England; as one time the Duke of Norfolk coming to the Church, found him doing it.—Baker, page 406.

Sir Willian Peterson, Priest, late Commissary of Calais, and Sir William Richardson, Priest of St. Mary's in Calais, were both there drawn, hang'd and quarter'd, in the Market-place, for the Supre-

macy.-Stow, page 579.

Dr. Wilson, and Dr. Samson Bishop of Chichester were sent to the Tower, for relieving certain Prisoners, who had denied to Subscribe to the King's Supremacy: And for the same Offence Richard Farmer, Grocer of London, a rich and wealthy Citizen, was committed to the Marshalsea, and after arraigned, and attainted in a Pramunire, and lost all his Goods, his Wife and Children thrust out of doors.—Stow, page 580.

Parfon of Honey-lane, and William Jerom, Vicar of Stepney-Heath, Batchelors in Divinity: Also Edward Powel, Thomas Able, and Richard Fetherston, all Three Doctors, were drawn from the Tower of

London, to West - Smithfield.

The Three First, were drawn to a Stake, and there burnt. The other three were drawn to a Gallows, and there hanged, beheaded, and quartered.

The Three First, as appears in their Attainders were executed for divers Heresies: The last Three for Treason; to wit, for denying the King's Supremacy, and affirming his Marriage with Queen Catherine, to be good.—Stow, page 581.

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Thomas Emplon, sometimes a Monk of Westminster, who had been Prisoner in Newgate, more than Three years, was brought before the Justices in Newgate; and for that he would not ask the King Pardon, for denying his Supremacy, nor be Sworn thereto, his Monk's-Cowl was plucked off his back; and his Body reprieved, till the King was informed of his Obstinacy.—Stow, p. 591.

Three Men and one Woman were burned in Smithfield, for the Sacrament. Dr. Shaxton, sometimes Bishop of Salisbury, preaching at the same Fire, and there recanting, perswaded them to do the

like : But they would not .- Stow, p. 592.

Some Anabaptists, three Men, and one Woman, all Dutch, bore Faggots to Paul's Cross: and a Man and a Woman, Dutch Anabaptists were burnt

in Smithfield .- Stow, p. 576.

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Dr. Forest, a Friar Observant, was apprehended; for that in Secret he had declared to many, that the King was not Supreme Head of the Church. Where-upon he was condemned; and afterwards, upon a pair of new Gallows, set up for that purpose in Smithfield, he was hanged by the Middle, and Arm-pits quick; and under the Gallows was made a Fire, wherewith he was burnt and consumed. Stow, p. 577.

Hugh Faringdon, Abbot of Reading, and two Priests, named Rugg and Owen, were hang'd, and

quartered at Reading.

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The same day was Richard Whiting, Abbot of Glastenbury, hang'd and quartered on Tower-Hill, adjoining to his Monastery.

John Thorn, and Roger James, Monks, the one Treasurer, the other Under-treasurer of Glastenbury-

Church, were, at the same time executed:

Alfo, shortly after John Beck, Abbot of Colchester, was executed at Colchester: All, for denying the King's Supremacy.—Stow, p. 577.

Six Perfons, and one lead between two were drawn

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to Tybern; to wit, Laurence Cook, Prior of Doncaster, Willam Horn, a Lay-Brother of the Charter House at London, Giles Horn Gentleman, Clement Philipp, Gentleman of Calais, Edmond Bolbelm Priest, Darry Jennings, Robert Bird: And all there hanged and quartered, as having been Attainted by Parliament, for denying of the King's Supremacy.—Stow, p. 581.

Sir David Jenison, Knight of Rhodes, was drawn through Southwark, to St. Thomas of Watterings, and there executed for the Supremacy.—Stow, p. 581.

German Gardiner, and Lark Parson of Chelfey, were executed at Tyburn, for denying the King's Supremacy: As likewise, one Asbby. —Stow, p. 585.

Three Anabaptists were burt in the High-way, beyond Sauthwark, towards Newington.—Stow, p.579. Thus far of these Cruelties.

CHAP. V.

Of a third Effect of this Change, to wit, a general Confusion in Religion.

THESE horrid Cruelties made the State of Religion in England in a strange Confusion; as appears by this Relation of Sir Rich. Baker, p. 408.

And now was the State of Religion in England come to a strange pass, because always in Passing, and had no Consistence. For at first, the Authority of the Pope was excluded in some Cases only; a while after, in all: But yet his Dostrine was wholly receiv'd. Afterwards his Dostrine came to be impugn'd; but yet in some few points only; a while after, in many: That the Fable of Proteus might be no longer a Fable; when the Religion of England might be its true Moral.

The Confusion was so great in these Times, that in Parliament one called the other Heretick, and Anabaptist, and he again called him Papist, and Hypocrite.

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of th And this not only amongst the Temporality, but even the Clergymen themselves preach'd, and inveigh'd, one against another. So that the Frame of Religion was extremely disjointed: The Clergy that should set it in Frame, being out of Frame themselves.

The Minds of the People extremely distracted; and the Nobility, that should cement them together, scarce holding themselves together.—Thus Baker.

The Truth of this Relation appears more fully confirm'd from this Speech of King Henry, made in Parliament.—Thus related by Hows upon Stow, p. 590.

A Part of King Henry the Eighth's Speech, made in Parliament, in the Thirty-seventh Year of his Reign.

WHAT Love or Charity, is there amongst you, when one calls another Heretick and Anabaptist, and he calls him again Papist, Hypocrite, and Pharisee! I must needs judge the Fault, and occasion of this Discord, to be partly by negligence of you, the Fathers, and Preachers of the Spirituality. For I hear daily, that you of the Clergy, Preach one against another, Teach one contrary to another, railing one against another.

Some are so stiff in their old Mumpsimus; others are so busy and surious in their new Sumpsimus; that all men almost be in Variety, and Discord; and sew, or none, preach truly and sincerely the Word of God. Now, how can poor Souls live in Concord, when you Preachers, sow amongst them in your Sermons, Debate and Discord? Of you they look for Light, and you lead them into Darkness.

Now, although I say, that Spiritual Men be in some Fault, that Charity is not kept amongst you; yet you of the Temporality, be not clear and unspotted, from Malice and Envy. For you rail at Bi-

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bops, speak slanderously of Priests, and rebuke and taunt Preachers.

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You must understand, that although you be permitted to read Holy Scriptures, and to have the Word of God in your Mother-tongue; yet this Licence is given you only to inform your Conscience, and to instruct your Children, and not to dispute, and make Scripture a railing and a taunting-stock against Priests and Preachers, s as many light persons do. I am very forry to hear how irreverently that most precious Jewel (the Word of God) is disputed, shimed, sung, and ' jangled in every Ale-house and Tavern; contrary to the true Meaning and Doctrine of the fame. And I am as much forry that the Readers of it, follow it (in doing) fo faintly, and coldly. For of this I am fure, that Charity, and Virtue, was never less exercised; nor God, amongst Christians, was never less reverenc'd, honour'd, or ferv'd.'-Thus Stow.

These Confusions, and others, are thus related by Dr. Heylyn, in bis History of Reformation, p. 17.

HE People were generally divided into Factions, and Schisms; the Treasures of the Crown were exhausted by prodigal Gifts, and the Money of the Realm fo mix'd, that it could not pass for current amongst foreign Nations, to the great Dishonour of the Kingdom, and Loss of the Merchant. For although an infinite Mass of Tewels, Treasure of Plate, and ready Money, and an incredible Improvement of Revenue, had accrued to him by fuch an univerfal Spoil and Diffolution of Religious Houses, yet was he little or nothing the richer for it: Infomuch, that in the Year 1543, (being within less than Seven Years after the general Suppression of Religious Houses) he was forced to have recourse for Moneys to his Houses of Parliament: ment: By which he was supply'd after an extraordinary manner; the Clergy, at the same time, giving him a subsidy of six Shillings in the Pound, to be paid out of their Spiritual Promotions poor stipendiary Priests, paying each of them six Shillings and eight Pence, to encrease the Sum: Which also was so soon consumed, that the next year he press'd his Subjects to a Benevolence; and in the following year, he obtain'd the Grant of all Chantries, Hospitals, Colleges, and Free-chapels, within the Realm; though he lived not to enjoy the Benefit of it.

Most true it is, that it was somewhat of the latest, before he cast his Eye on the Lands of Bishopricks: Though there were some, that thought the time long, till they fell upon them. Concerning which there goes a Story, That after the Court-harpies had devoured the greatest part of the Spoil, which came by the Suppression of Abbeys, they began to seek some other way to satiate that greedy Appetite, which the Division of the former Booty had left unsatisfied. And for the satisfying whereof, they found not any thing so necessary, as the Bishops Lands.

This to effect, Sir Thomas Seymour is employed as the fittest Man, being in Favour with the King, and Brother to Queen Jane, his most beloved and best Wife; and having opportunity of Access unto him, as being one of his Privy-Chamber. And he not having any good Affection to Archbishop Cranmer, desired, that the Experiment should be

tried on him.

And therefore took his time to inform the King, that my Lord of Canterbury did nothing but fell his Woods, letting long Leases for great Fines, and making Havock of the Royalties of the Archbishoprick, to raise thereby a Fortune to his Wife, and Children. Withal, he acquainted the King,

That the Archbishop kept no Hospitality, in respect of such a large Revenue; and that in the Opinion of many wise Men, it was more convenient for the Bishops to have a sufficient yearly Stipend out of the Exchequer, than to be so encumbered with temporal Royalties; being so great a hinderance to their Studies, and Pastoral Charge; and that the Lands and Royalties, being taken to his Majesty's Use, would afford him (besides the said annual Stipends) a great yearly Revenue.

The King, considering of it, could not think fit, that such a plausible Proposition, as taking to himself the Lands of Bishops, should be made in vain: Only he was resolved to prey further off, and not to fall upon the Spoil too near the Court, for fear of having more Partakers in the Booty, than might

stand with his Profit.

And to this end he deals with Holgate preferred not long before, from Landaff, to the See of York: from whom he takes, at one time, no fewer than feventy Manors and Townships, of good old Rents; giving him, in exchange, to the like yearly Value, certain Impropriations, Pensions, Tythes, and Portions of Tythes, (but all of an extended Rent) which had accrued to the Crown by the Fall of Abbeys: Which Lands, he laid, by Act of Parliament, to the Dutchy of Lancaster. For which see 37 Hen. 8. chap. 16.

He dismembred also, by these Acts, certain

He dismembred also, by these Acts, certain Manors from the See of London; and others, in like manner from the See of Canterbury; but not without some reasonable Compensation for them.

And although, by reason of his death, which sollowed within a short time after, there was no surther Alienation made, in his time, of the Church's Patrimony; yet having open'd such a gap, and discovered this Secret, that the sacred Patrimony might be alienated with so little trouble, the Courtiers of King Edward's time, would not be kept from breaking

Fortune in the Spoil of Bishopricks. So impossible a thing it is, for the ill Examples of great Princes, not to find Followers in all Ages; especially, where Profit of Preferment, may be furthered by it.—Thus Heylyn.

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Of some other Passages concerning this King, and likewise of his Death.

HAVING now profecuted this Relation thus far, and drawing to an end of it, we will here infert a Passage out of Dr. Heylyn's History of the Reformation, p. 6. concerning King Henry the Eighth's absolute Power of disposing of the Crown. The words are these:

Anno Regni 28. In the Act of Succession, which past in the Parliament of this Year, there is this Clause, to wit, 'That for lack of lawful Heirs of the King's Body, it should and might be lawful for him to confer the Crown on any such Person, or Persons, as should please his Highness, and according to such Estate, and after such Manner, Form, Fassinon, Order, and Condition, as should be expressed, named, declared, and limited, in his Letters Patents, or by his Last Will: The Crown to be enjoyed by such Person, or Persons, so to be nominated and appointed, in as large and ample Manner, as if such Person, or Persons, had been his Highness's lawful Heirs to the imperial Crown of this Realm.'—Thus Dr. Heylyn.

By this, and what hath been faid in these Collections, it evidently appears, that all Inheritances, both Civil and Ecclesiastical; as likewise the Lives of all Men, in the Reign of this King, depended upon the arbitrary Government of those Times.

Now we must end this Story, concerning Matters of Religion in this King's Reign, with a brief Relation Relation of his Death, with a furnmary Account of his Wives, and the Years of his Reign.

The Relation of his Death is thus delivered by Dr. Heylyn, in his History of Reformation, p. 14.

HE King, having lived a voluptuous Life, and too much indulged to his Palate, was grown fo corpulent, or rather fo over-grown with an unweildy Burthen of Flesh, that he was not able to go up Stairs, from one Room to another; but as he was hoifted up by an Engine: Which filling his Body with foul and foggy Humours, did both waste his Spirits, and encrease his Passions. In the midst of which Distempers, it was not his least Care to provide for the Succession of the Crown to his own Posterity. At such time as he married Anne Bulleign, he procured his Daughter Mary to be declar'd illegitimate, by Act of Parliament: The like he also did by his Daughter Elizabeth, when he had married Fane Seymour, fettling the Crown upon his Issue by the said Queen Fane. 1010 of rottoo?

But having no other Issue by her, but Prince Edward; and none at all by his following Wives, he thought it a point of Prudence to establish the Succession by more Stays than one. For which cause he procured an Act of Parliament in the 35th Year of his Reign in which it is declared, 'That in default of Issue of the said Prince Edward, the Crown should be entailed to the King's Daughter, the Lady Mary, and the Heirs of her Body: And so likewise to the Lady Elizabeth, and the

Heirs of her Body: And for lack of fuch Issue, to such, as the King by his Letters Patents, or

his last Will in writing, should limit.'

Of which Act of Parliament, he being now fick, and fearing his approaching End, made fuch use, in laying down the state of the Succession to the Crown, in his last Will, that (contrary to all Justice)

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all Hopes of having their Turns in it.

His Infirmity, and the Weakness it brought upon him, confining him to his Bed, he had a great Defire to receive the Sacrament: And being perfuaded to receive it in the eafiest Posture (fitting, or raised up in his Bed) he would by no Means yield unto it; but caused himself to be taken up and placed in his Chair; in which he heard the greatest Part of the Mass, till the Consecration; and then received the Bleffed Sacrament on his Knees, as at other times; faying withal, (as Saunders relates the Story) 'That if he did not only cast himself upon the Ground, but even under it also, he could not give unto the Sacrament, the Honour that was due unto it."

The Instant of his Death approaching, none of his Servants (though thereunto defir'd by his Phyficians) durst acquaint him with it; till at last Sir Anthony Denny undertook that ungrateful Office? Which the King entertaining with less Impatience than was looked for from him, gave order, that Archbishop Cranmer should be presently sent for. But he being then at Croyden, it was fo long before he came, that he found him speechless. However, applying himself to the King's present Condition. and discoursing to him on this Point, That Salvation was to be obtained only by Faith in Chrift: He defired the King, (if he understood the effect of his Words, and believed the fame) that he would fignify fo much by fome Sign or other: which the King did, by wringing him gently by the Hand and shortly after died.

There is a sharp, but shrewd Character of this King to wit, That 'he never spared Woman in his Luft, nor Man in his Anger. Sir Walter Rawleigh fays of him, That 'if all the Patterns of a merciles

Prince had been lost in the World, they might have been found in this King.'—Thus Dr. Heylyn.

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I will here set down some Passages out of his last Will, related by Dr. Heylyn, p. 23. By which it will appear, how constant he was till his Death in professing and maintaining these sollowing Points of Catholick Doctrine; to wit, the Real Presence in the Sacrament: Invocation of Saints: and Prayer for the Dead. The Words of the Will are these;

E most humbly, and heartily recommend our Soul to God: who, in the Person of his Son redeemed us with his most precious Body and Blood. And for our better Remembrance thereof, hath lest here with us, in his Church militant, the Consecration, and Administration of his most precious Body and Blood.

We also instantly desire, that the Blessed Virgin Mary, with all the holy Company of Heaven, may continually pray for us, whilst we live in this World, and at our passing out of it, that we may the soo-

ner attain everlasting Life.

We likewise further ordain, That there be a convenient Altar at Windsor, honourably prepared, with all things requisite, and necessary, for a daily Mass, there to be said perpetually, while the World should endure.

Moreover, he gave Order, That all Divine Offices accustomed for the Dead, should be daily cele-

brated for him.

And, that at the Removal of his Body to Windfar, a thousand Marks should be distributed amongst the Poor, to pray for the Remission of his Sins, and the Good of his Soul.—Thus Dr. Heylyn.

An Account of bis Wives.

Of Six Wives this King had, Anne Boleign, his Second Wife, was beheaded for Incest with her own Brother.

The Third, Jane Seymour, being in Child-birth, and in danger of Death, had her Belly ripped up to preserve the Child.

The Fourth, Anne of Cleve, was cast off within

two or three Months.o. belog it period mill edt, ror

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The Fifth, Catherine Howard, was beheaded for be Adultery. The drive rolleaned broad soil nathuit

Concerning bis Sixth Wife, thus writes Sir Rich. Baker, p. 418.

The Sixth, Catherine Parre, being an earnest Protestant, was accused to the King, to have heretical Books in her Closet: And this was so aggravated against her, that they prevailed with the King to sign a Warrant to commit her to the Tower, with a purpose to have burnt her for Heresy. This Warrant was committed to Wriothsley, Lord Chancellor; and he, by chance letting it fall from him, it was taken up, and carried to the Queen; who having read it, went soon after to visit the King. Being come to the King, he presently fell into Talk with her, about some Points of Religion, demanding her Resolution therein.

But she knowing that his Nature was not to be cross'd, especially considering the Case she was in, made him answer, 'That she was a Woman accompanied with many Impersections; but his Ma-

e jefty was wife and judicious, of whom the must

' learn, as of her Lord and Head.'

'Not so, by St. Mary, (faid the King) for you are a Doctor, Kate, to instruct us, and not to be instructed by us, as often we have seen heretofore.'

'Indeed, Sir, (faid she) if your Majesty have so conceived, I have been mistaken. For if heretofore I have held Talk with your Majesty, it hath

been to learn some Point of your Majesty, where-

of I flood in doubt: and fometimes, that with my Talk I might make you forget your present D 2 Infirmity

" Infirmity." And is it fo, (fays the King) then

we are Friends.' a rad bad, dragt to rogach at the

But nevertheless, soon after, upon a Day, appointed by the King's Warrant for apprehending her, the King being disposed to walk into the Garaden, took the Queen with him; when all on the sudden the Lord Chancellor, with forty of the Guard, came into the Garden, with a purpose to apprehend her: Whom, as soon as the King saw, he stept to the Chancellor, and calling him Knave and Fool, bid him get out of his Presence.

The Queen, feeing the King fo angry with him, began to intreat him; to whom the King faid, You little know, what it is he came about. Of my Word, Sweet-heart, he hath been a very

Knave to thee. The month and area of alogue a

Thus the Queen, was preserved; who else had tasted of as bitter a cup, as any of his former Wives had done.—Thus Sir Rich Baker.

Now we will give an Account of the Years, when these Changes were made. - Sir Rich. Baker, p. 425.

N the eighth Year of this King's Reign, Luther began to preach against the Authority of the Pope, and to bring in a Reformation of Religion: For repressing of whom the Council of Trens was

called by Pope Paul the Third. In this boing moo

At the same time, with Luther, there arose also, in the same Country, other Resormers of Religion, as Zuinglius, Oecolampadius, Melantibon, &c. who differing from Luther in some Points, made the difference, which is, at this Day, of Lutherans and Protestants; so called at first at Ausburgh, for making a Protestation, in Defence of their Doctrine.

In his two and twentieth Year, a Proclamation was fet forth, That no Person should purchase any thing from the Court of Rome: and this was the first beginning of his Deserting the Church of Rome.

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In his three and twentieth Year, the Clergy submitting themselves to the King, for being sound guilty of a Præmunire, were the first that called him Supreme Head of the Church; yet with this Restriction, so far as it was according unto God's Word; and not otherwise.

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In his four and twentieth Year, an Act of Parliament was made, That no Person should appeal, for any Cause, out of this Realm, to the Court of Rome.

In his twenty-sixth Year, an Act was made, which authorized the King to be Supreme Head of the Church of England, and the Authority of the Pope to be abolish'd; and then also was given to the King the First Fruits, and Tenths, of all Spiritual Livings: And this Year were many put to death: Papists for denying the King's Supremacy: Protestants for denying the Real Presence in the Sacrament: Nor is it credible, what Numbers suffered Death, for these two Causes, in the last ten Years of the King's Reign: of whom, if we should make particular mention, it would reach a great way in the Book of Martyrs.

In his eight and twentieth Year, the Lord Cromwel was made Vicar General, under the King, over the Spirituality: and at least four hundred Monasteries were suppressed, and all their Lands and Goods, conferred upon the King, by an Act of Parliament.

In his one and thirtieth Year, was set forth by the Bishops, the Book of the Six Articles; and all the rest of the Monasteries were conferred upon him.

Lastly, In his thirty-fifth year, all Colleges, Chantries, and Hospitals, were given to him.—Thus Sir Rich. Baker.

Here you have had a short View of the Beginning, and sad Effects, of this prodigious Change of Religion, begun by King Henry the Eighth.

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A further Profecution of these Historical Collections, concerning a second Change of Religion, made for Politick Ends, and of the Occurrences concerning it; in the Reign of King Edward the Sixth.

An Introduction.

THIS is Summary Account of this King's Reign, (as to these Matters of Religion) taken out of the Preface of Dr. Heylyn's History of Reformation.

Where, after a brief Narration of King Henry the Eighth's deserting the Pope, he gives this following Account of his Son King Edward the Sixth:

The Relation whereof being thus.

Next comes his Son Edward the Sixth upon the Stage, whose Name was made use of to serve Turns withal, and his Authority abused to his own undoing.

In his first Year, the Reformation was resolved on, but on different ends; endeavoured by some Bishops, and others of the lower Clergy; and promoted with the like Zeal and Industry, but not with like Integrity, by fome great Men about the Court: Who, under Colour of removing Corruptions out of the Church, had cast their eyes upon the Spoil of Shrines and Images, (though still preserved in the greatest part of the Lutheran Churches) and the improving their own Fortunes by the Chantry Lands: All which they most facrilegiously divided amongst themselves, without admitting the poor King to share with them; though nothing but the filling his Coffers, by the Spoil of the one, and the Encrease of his Revenue by the Fall of the other, was openly pretended in the Conduct of it.

But to speak no more of this, the Work chiefly intended, was vigorously carried on by the King and his Counsellors, as appears by the Doctrinals in the Book of Homilies, and by the practical Part

of Christian Piety.

And here the Business might have rested, if Calvin's pragmatical Spirit had not interposed. He first began to quarrel at some Passages in the Liturgy; and afterwards never left foliciting the Lord Protector, and practifing, by his Agents, on the Court, the Country, and the Universities, till he had laid the first Foundation of the Zuinglian Faction; who laboured nothing more than Innovation, both in Doctrine and Discipline: to which they were encouraged by nothing more, than fome improvident Indulgence, granted unto John Alasco; who, bringing with him a mixed Multitude of Poles and Germans, obtained the Priviledge of a Church for himself, and his, distinct in Government, and Form of Worship, from the Church of England.

This much animated the Zuinglian Gospellers to practise, first upon the Church; who being countenanced, if not headed by the Earl of Warwick, (who then began to undermine the Lord Protector) first quarrelled with the Episcopal Habit; and afterwards inveighed against Caps and Surplices; against Gowns and Tippets: But fell at last upon the Altars, which were left standing by the Rules of the

Liturgy.

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The touching upon this string made excellent Musick, to most of the Grandees of the Court; who had, before, cast many an envious eye, on those costly Hangings, that massy Plate, and other rich and precious things, which adorned those Altars.

And 'what need all this waste,' said Judas, when one poor Chalice only, and perhaps not that, might have served the turn. Beside, there was no small Spoil to be made of Copes; in which the Priest officiated at the Holy Sacrament: Some of them being made of Cloth of Tissue, Cloth of Gold and Silver, or embroidered Velvet; the meanest DA being

being made of Silk, or Sattin with some decent

Trimming.

And might not these be handsomely converted unto private uses, to serve as Carpets to their Tables Coverlets to their Beds, or Cushions for their Chairs and Windows. Hereupon some rude People are encouraged, under-hand, to beat down some Altars; which makes way for an Order of the Council-Table, to take down the rest, and set up Tables in their places; followed by a Commission, to be executed in all parts of the Kingdom, for seizing on the Premises for the King's use.

But as the Grandees of the Court intended to defraud the King of so great a Booty; and the Commissioners to put a cheat upon the Court-Lords, who employed them in it: So they were both prevented, in some places, by the Lords and Gentry of the Country; who thought the Altar-cloths, together with the Copes, and Plate of their several Churches, to be as necessary for themselves,

as for any others.

This Change drew on the Alteration of the former Liturgy, but almost as unpleasing to the Zuinglian Faction, as the former was. In which conjuncture of Affairs, King Edward the Sixth, died.

From the beginning of whose Reign, the Reformation began: All that was done, in order to it, under King Henry the Eighth, seemed but accidental only, and by the bye, rather designed on private Ends, than out of any settled Purpose of a Reformation; and therefore intermitted, and resumed again, as those Ends had variance. But now the great Work was carried on with a constant hand; the Clergy co-operating with the King, and the Council, for the effecting of it.

But scarce had they brought it to this pass, when King Edward died; whose Death I cannot reckon for an Infelicity to the Church of England. For, being ill-principled in himself, and easily inclined to embrace such counsels, as were offered to him, it is not to be thought, but that the rest of the Bishopricks (before sufficiently impoverished) must have followed Durbam, and the poor Church be left as destitute of Lands, and Ornaments, as when she came into the World, in her Natural Nakednels.

Nor was it like to happen otherwise, in the following Reign of Queen Jane, if it had lasted longer than a Nine-days wonder.

To carry on whose Interest, and maintain her Title, the poor Remainder of the South side of the Party, to have been shared amongst those of the Party, to have been shared amongst those of the Party, to have been shared amongst those of the Party, to have been shared amongst those of the Party, to make them sure unto that side.—Thus far out of Dr. Heylyn's Presace, summarily, conderning this Rapine and Sacrilege, which sollowed this second Change of Religion.

Heylyn begins onderly to treat-of the Reign of this King, as to matters of Religion, as will appear by what shall be here faid.

the intended statement long by ferror our tome property and that to be done by Rading out Commissioners, into all parts of the Kingdom, arined with Inflinations, to enquire into all Ecclesiafical Concernments (Which Commissioners, were excession of with Preachers, Suppointed to inflination from the Constant

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Of the many Policies used in the Introducing this second Change of Religion.

Anno Regni Edwardi Sexti, I. Hollow synd

HE Solemnities of the Coronation being paffed, the Grandees of the Court began to entertain fome thoughts of a Reformation. In which they found Archbishop Cranmer, and some other Bishops, to be as forward as themselves; but on different ends; endeavoured by the Bishops out of Zeal, but by the Courtiers, upon a hope of enriching themselves by the Spoil of Bishopricks. To the Advancement of which Work, the Conjuncture feemed to be as proper, as they could defire. For first the King being of fuch tender Age, and wholly governed by the Will of the Lord Protector, who had declared himself a Priend to the Lutheran party in the time of King Henry, was easy to be moulded into any form: And as the Champions of the Papacy were removed out of all Office, fo it was thought expedient for the better carrying on of the Defign, not only to release all fuch as had been committed unto Prison, but also to recal all such, as had been forced to abandon the Kingdom, for not fubmitting to King Henry's Six Articles. But the buliness was of greater moment, than to expect the coming back of these Men. Wherefore neither to lofe time, nor to prefs too much at once upon the People, it was thought fit to smooth the way to the intended Reformation, by fetting out some preparatory Injunctions: and this to be done by fending out Commissioners, into all parts of the Kingdom, armed with Instructions, to enquire into all Ecclesiaftical Concernments: Which Commissioners, were accompanied with Preachers, appointed to instruct the People.

And

And, that they might not cool, or fall off again from what they had been taught, they were to leave fome Homilies with the Parish Priest; (which the

Archbishop had composed.)

Now, besides the Points, contained in the said Injunctions, the Preachers were to perswade them from Invocation of Saints, Praying for the Dead, Images, Use of Beads, Ashes, Processions, Mass, Dirges, &c. All which was done to this intent, That the People, being prepared by little and little, might with more ease, and less opposition, admit the total Alteration in the sace of the Church, which was intended, in due time, to be introduced.— Thus Dr Heylyn, concerning this Policy-

Another Policy.

Butthere was something more than the Authority of a minor King, which drew on fuch a general Conformity to these Injunctions; and thereby smoothed the way to those Alterations, both in Doctrine and Worship, which the Grandees of the Court, and Church, had began to fashion. The Lord Protector, and his Party, were more experienced in Affairs of State, than to be told, That all great Councils, tending to Innovation in the Publick Government, (especially where Religion is concerned) are, either to be back'd by Arms, or otherwife prove destructive to the undertakers. For this cause, he resolves to put himself at the Head of an Army; as well for the fecurity of his Person, and the Prefervation of his Party, as for the carrying on of the Defign against all Opponents. And for the raising of an Army, there could not be found a fairer colour nor a more popular pretence, than a War with Scotland; not to be made on any new emergent Quarrel, (which might be apt to breed suspicion in the heads of the People), but in pursuit of the great Project of the King deceased, for uniting that Realm

Realm, by a Marriage, to the Crown of England. On this Pretence, Levies are made in all parts of the Kingdom. He entertained also certain Regiments of Walloons, and Germans; because they were conceived more likely to enforce Obedience, (if his Design should meet with any Opposition) than the natural English.—Thus Dr. Heylyn, concerning this War with Scotland.

A Third Policy.

But, in the first place care was taken, that none of the neighbouring Princes should either hinder his Proceedings, or affift the Enemy, That which feemed to give most fatisfaction to the Court of France, was the performance of a folemn Obsequy, for King Francis the First: Whose Funerals were no sooner Solemnized in France, but Order was given for a Dirge to be fung in all the Churches of London, as also in the Cathedral Church of St. Paul: in the Quire whereof, (hung with black) a fumptuous Hearse was set up, for the present Ceremony. And the next day Archbishop Cranmer, affisted with Eight other of the Bishops, all in their rich Mitres and other their Pontificals, did fing a Mass of Requiem; the Funeral Sermon being Preached by Dr. Ridley. This great Solemnity being thus honourably performed, the Commissioners for the Visitation were dispatched to their several Circuits, and the Army drawn to their Rendezvous .- Thus Dr Heylyn, concerning what was done before the calling of a Parliament.

CHAP. II.

Of what was done in Parliament in order to the establishing this Change of Religion. Dr. Heylyn, p. 47.

A Parliament began, upon the Fourth of November, in which the Cards were so well pack'd

further Shuffling, till the end of the Game: This very Parliament, without any sensible Alteration of the Members of it, being continued until the Death of the King. And though this Parliament consisted of such Members, as disagreed amongst themselves, in respect of Religion; yet they agreed well enough together, in one common Principle; which was, to serve the present time, and preserve themselves which it appears plainly, by the strange mixture of the Acts, and Results thereof; some tending to the present Benefit, and enriching of particular Persons: And some again, being devised on purpose, to prepare a way for exposing the Revenues of the Church, unto Spoil, and Rapine.

There was an Act made in King Henry the Eighth's time: Inhibiting the reading of the Old and New Testament, in the English Tongue. But this was here abrogated, together with all, and every Act, or Acts of Parliament, concerning Doctrine, and Matters of Religion, and all and every Article, Branch, Sentence, and Matter, Pains, and Forfeitures, in the same contained. By which repeal. all Men feem to have been put into a liberty of reading Scripture, and being in a manner, their own Expositors; and of entertaining what Opinions in Religion best pleased their Fancies; and promulgating fuch Opinions, as they entertained ! So that the English enjoyed that liberty, which the Romans are affirmed, by Tacitus to have enjoyed, without control, in the times of Nerva; that is to fay, 'A liberty of being of what Opinion they pleafed, and of speaking freely their Opinions, wherefoever they lifted.

There was also an Act passed, Entituled, 'An Act against such, as speak against the Sacrament of the Altar.' And to say truth, it was but time,

that fome provision should be made, to suppress that

Irreverence and Profaneness, with which the Blessed Sacrament, was, at that time, handled by too many of those, who seemed most ignorantly zealous of Reformation. For, they reproached it with such names, and so unbecoming the mouths of Christians, that they were never taken up by the

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Turks, and Infidels.

There was another Act passed, for the Receiving the Communion in both kinds; yet with these Provisoes notwithstanding, If necessity did not otherwise require; as in the Case of sudden Sickness and other such like Extremities; in which it was not possible, that Wine could be provided for the use of that Sacrament; nor the sick Man depart in peace without it. And Secondly, That the permitting this Liberty to the People of England, should not be looked upon, as a condemning of any other Church or Churches, or their Practices, in which the contrary is observed.—Thus Dr. Heylyn concerning these Acts of Parliament.

Another Act of Parliament.

single lane contained. By which reads in

The next great Bufiness was the Retrieving of a Statute made in the Twenty-seventh year of King Henry the Eighth: By which all Chantries. -Colleges, Free-Chapels, and Hospitals were given to the King. But he died before he had taken many of them into his Possession. And, the Grandees of the Court not being willing to lofe fo rich a Booty, it was fet on foot again, and carried in this prefent Parliament. In which were granted to the King, - all Chantries, Colleges, Free-Chapels, Hospitals, Fraternities, Brotherhoods and Guilds (not already feized on by his Father) with all their Lands, and Goods : which being fold at a low rate, enriched many and ennobled fome: And therefore made them firm in mintaining the change.—Thus Dr. Heylyn

Heylyn concerning the ground of maintaining this Change of Religion.

Of Chantries.

Now as concerning the Nature of these Chantries here given to the King, something hath been said, out of Mr. Dugdale, in the Reign of Henry the Eighth, But it will not be amiss, in this place, to set down what Dr. Heylyn says concerning them, p. 51. His words are these.

HESE Chantries confished of Salaries, to one or more Priests, to say Mass daily, for the Souls of their deceased Founders, and their Friends: Which not sublisting of themselves, were generally incorporated, and united to some Parochial, Collegiate, or Cathedral Church: no fewer, than Forty seven, being Founded in St. Paul's Free Chapels; which though ordained for the fame intent with others, yet were independent, of fronger Constitution, and richer Endowment: Though therein they fell short of the Colleges; which exceed them, both in the beauty of their Buildings, the number of their Priests maintaned by them, and the proportion of Revenue allotted to them .- Thus Dr. Heylyn concerning these Foundations made for Praying for the Dead. the Election of the I

e that all the backed on Preached on that he

Now concerning the suppressing of these Chantries, it was preached at Mercer's-Chapel in London, by one Dr. Cromer (a Man, that wished well to the Reformation) That 'if Trentals, and Chantry-Masses could avail the Souls in Purgatory, then the Parliament did not well, in giving away Colleges, Chantries, &c. which served principally for that purpose. But if the Parliament did well, in dissolving, and bestowing them

on the King (which he thought that no Man could deny) then was it a plain case, that such Chantries, and private Masses, did confer no Reflief on the Souls in Purgatory. Which Dilemma, (though it were unanswerable) yet was the matter fo handled by the Bishops, (seeing how much the Doctrine of the Church was concerned therein) that they brought him to a Recantation at St. Paul's-Cross, in the June next following; (this Sermon being Preached in Lent): where he confessed himfelf to have been feduced by naughty Books, contrary to the Doctrine then received in the Church. But the current of these times have run another way; and Cromer might now have preached that fafely, for which, before, he had been brought into fo much trouble. Thus far Dr. Heylyn as to thefe Chantries.

An Act of Parliament for the Election of Bishops.

DUT that which made the greatest Alteration, and threatned most danger to the State Ecclefiastical, was, The Act, Entituled, 'An Act for the Election of Bishops, and what Seals and Stiles shall be used by Spiritual Persons, &c. In which it is Ordained, That Bishops should be made by the King's Letters Patents, and not by the Election of the Dean and Chapters: and that all their Processes, and Writings should be made in the King's Name only, with the Bishop's Tefte added to, and fealed with no other Seal, but the King's, or fuch as should be authorized, ' and appointed by him.' In the composing of which Act there was more Danger couched, than at first appeared. By the last branch thereof, it was plain and evident, That the intent of the Contrivers, was by degrees to weaken the Authority of the Episcopal Order, by forcing them from their strong hold of Divine Institution, and making them no other,

other, than the King's Ministers only; his Ecclefiastical Sheriffs, as a Man might say, to execute his Will and disperse his Mandates. And of this Act such use was made, That the Bishops of those times were not in a capacity of conferring Orders, but as they were thereunto impowered by special Licence. The tennor whereof (if Saunders be to be believed) was in these Words; to wit.

The King, to such a Bishop, Greeting, Whereas All, and All manner of Jurisdictions, as well

Ecclefiastical, as Civil, flows from the King, as

from the Supreme of all the Body, &c. We therefore Give, and Grant to you Full Power and Li-

cence, (to continue during our good Pleasure) of conferring Orders within your Diocess, and promoting fit persons, unto Holy Orders, even to that

of Priesthood.

Which being looked upon by Queen Mary, not only as as dangerous Diminution of the Episcopal Power, but as likewise an odious Innovation in the Church, she caused this A& to be repealed in the

First year of her Reign.

There was also, in the first Branch, more contained, than did appear. For though it seem'd to aim at nothing, but that the Bishops should depend wholly upon the King for their Preferment; yet the true drift of that Design was, to make Deans and Chapters useless, and thereby to prepare them for a Dissolution.—Thus Dr. Heylyn concerning this Act of Parliament.

I will take leave here, (although it be not it's proper place) to insert an Act of Parliament of the third year of this King's Reign, concerning the Form to be used in making of Bishops. The words of the Act are these: to wit,

THAT fuch Form and Manner of Making, and Confecrating of Archbishops, Bishops, Priests, Priests, and Deacons, as by Six Prelates, and Six other learned Men, or by the most Number of them (they being appointed, and assigned by the King) shall be devised for that purpose, and set forth under the Great Seal, shall be accounted, as lawfully exercised, and used, and no other.—Thus Dr. Heylyn, p. 82, concerning the Election of Bishops.

From this Alteration which was made in Parliaments in reference to the making of Bishops, and the way of Exercising their authority, we shall find, in the Progress of this Story, That there was great Havock and Spoil made of the Bishopricks themselves. Two Examples, and Testimonies whereof here immediately follow. Related thus by Dr Heylyn, p. 129.

THE See of Lincoln, being vacant, it was kept void from August till the next June: During which Interval, the Patrimony of that great and wealthy Bishoprick (one of the richest in the Kingdom) was so dismembred in it self, so parcelled out for a Prey to others, That when the new Bishop was to be restored to his Temporals, there was none of all his Manors reserved for him, but his Manor of Bugden, together with some Farms and Impropriations: The rest was to be raised out of the Profits of his Jurisdiction: Yet so, that nothing was to be abated in his Tenths and First Fruits; which were kept up according to their former Value.

The fecond Example is this:

Doctor Barlow being made Bishop of Bath and Wells, gratified the Lord Protector with a Present of Eighteen or Nineteen Manors, which anciently belonged unto it. And lying all, or most part of them, in the County of Samerset, seemed very conveniently

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zs. conveniently disposed of, for the better maintenances of the Title of Duke of Somerset, which the Protector had taken to himself. Many such strange Donations we shall find in others: The more to be excused, because there was no other Means (as the times then were) to preserve the whole, but by advancing some part thereof, to preserve the rest.—Thus Dr. Heylyn, p. 130. concerning these Bishopricks; And thus far concerning the proceedings of this Parliament.

CHAP. III.

Of several other Alterations in Religion made in the Beginning of this Year: Of which Dr. Heylyn gives this Account, p. 54.

Anno Reign Edwardi Sexti. 2.

O sooner was this year begun, but it was Ordered by the King, and his Privy Council, that no Candles should be born upon Candlemasday, nor Asbes, or Palms, used any longer.

The Lords drove this Business on so fast, That before this Order could be published in the remote parts of the Kingdom, they followed it with another, (as little pleasing to the main Body of the People) concerning the taking down of all Images; which in some places of the Relam, were either not taken-down at all (as was required the year before, by the King's Injunctions), or had been reedified again, as soon as the first heats of the Visitation had began to cool.

Bishop Gardiner, in a Letter of his, signified his great dislike of some Proceedings had at Portsmouth, in taking down the Images of Christ, and his Saints: certifying withal, That he had not only seen these Images, standing in all the Churches of

the Lutherans; but that Luther himself, had purposely written a Book against some men, that had defaced them. And therefore it may be well thought, that Covetousness sourced on this Business, more than Zeal: There being none of these Images so poor and mean, the Spoil whereof would not afford fome Gold, and Silver, (if not Jewels alfo) besides Cenfers, Candlesticks, and many other rich Utenfils, appertaning to them. In which respect, the Commissioners hereto authorized were entertained, in many places, with fcorn and railing; and the further they went from London, the worse they were handled: Infomuch, as that one of them, as he was pulling down an Image in Cornwall, was stabbed. And though the principal Offender was hanged, (which quieted all matters for a time) yet the next year the storm broke out more violently than before; not only to the endangering of the Peace of those Western Counties but in a manner of all the Kingdom. - Thus Dr. Heylyn concerning the Zeal of the People, about the taking down of Images.

Which great Commotions the Council could not but foresee, as the most probable Consequence of such Alerations: Especially when they are sudden, and press'd too fast. There being nothing, of which People commonly are so tender, as they are of Religion; on which their Happiness depends, not only

for this world, but the world to come.

And therefore it concerned them, in point of Prudence, to let the People see, that there was no intention to abolish all their ancient Ceremonies. And in particular, it was held expedient, to give the generality of the Subjects some contentment, in a Proclamation for the strict keeping of Lent; and the Example of the Court in Pursuance of it.

For Dr. Glasser, preaching at Paul's-Cross, affirmed, that Lent was not ordained of God to be

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fasted; neither the eating of Flesh to be forborn: But, that the same was a politick Ordinance of Men, and therefore might be broken by Men at their pleasures. Upon this, there was no scarcity of those, that cried down all the Observations of Days and Times; even to the libelling against that ancient and religious Fast, in most scandalous Rhymes: Complaint whereof being made by Bishop Gardiner, to the Lord Protector, a Proclamation was set out; by which all People were commanded to abstain from Flesh in the time of Lent; and the King's Lenten-Diet was set out, and served, as in sormer times.—Thus Dr. Heylyn concerning this Policy.

To establish this more firmly, there was this following Act of Parliament made concerning it. Thus set down in the Statute Book.

down in the Statute Book.

Corasmuch as divers of the King's Subjects,

have of late, more than in times past, bro-

' ken and contemned fuch Abstinences, as have

been used in this Realm, upon Fridays and Sa-

turdays, Ember-Days, Virgils, Lent, and other accustomed Times, this Parliament, considering,

that due and godly Abstinence is a means to Virtue,

and fo subdue Men's Bodies to their Soul and

Spirit: And confidering withal, that Fishers may

thereby be more fet at work; and that by eating

of Fish, much Flesh shall be saved, and encrea-

fed; and also for divers other Considerations, and

' Commodities of the Realm, doth enact and or-

dain, That all manner of Statutes, Laws, Consti-

tutions, and Usages, concerning any manner of Fast-

ing, and Abstinence from any kind of meats, here-

tofore in this Realm made or used, shall lose their

force and strength, and be void and of no effect. And

also, that no Person, or Persons, of what Estate,

Degree, or Condition soever he or they be, shall

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at any time, after the First day of May, willingly and wittingly, eat any manner of flesh, after what manner, or kind, or fort, it shall be ordered, dreffed, or used, upon any Friday or Saturday, or upou any of the Ember-days, or upon any day, in the time commonly called Lent; nor upon a-'ny fuch other day, as is, or shall be at any other time hereafter commonly excepted, and reputed as a Fish-day within this Realm of England; wherein it hath been commonly used to eat Fish. and not Flesh : Upon pain, that every Person, eating any Manner of Flesh, upon any of the faid Days or Times prohibited by this Act, shall forfeit, for the faid first offence Ten shillings; and also suffer Imprisonment for the space of Ten days. And during the time of his, or her faid Imprisonment, shall abstain from eating of any

Little, or Nothing, hath been hitherto done in this King's Reign (as to Religion) but pulling down and destroying. Wherefore it is now time to Establish something: Which is here done by that

manner of Flesh.'—Thus far the Act.

which immediately follows.

econtidined Times, this Parlantent, confidence, that due and godl. VIbil. 9:A: H: O Cabs to Vulue.

Of the Administring the Communion, and of the Composing a Book of Common Prayer. Of which thus writes Dr. Heylyn, p. 57.

S OME Bishops, and others, were appointed by the King's Command, to consult together about one Uniform Order of Administring the Holy Communion in the English Tongue: Who so ordered it, That the whole Mass should proceed (as formely) in the Latin Tongue; even to the very end of the Canon, and the receiving of the Sacrament by the Priest himself: Which being ended, they

they were to begin with an Exhortation, in the English Tongue, directed to all those, that did mend to receive the Communion: Which Exhortation began with these words, Dearly beloved in the Lord, ye coming to this Holy Communion, &c. Thus Dr Heylyn concerning this strange medley in the Divine Service.

But notwithstanding the setting forth of this Uniform Order of Administring the Holy Communion, yet there did arife a marvellous Schifm and variety of Factions in celebrating the Communion Service and Administring of the Sacrament, and other Rites, and Ceremonies of the Church. For some allowed of the King's proceedings; others, diffemblingly, and patchingly, used some part of them; many contemned them all. Moreover, it is observed in the Register-Book of the Parish of Petworth, that many, at this time, affirmed, that the most Blessed Sacrament of the Altar was of little worth: So that in many places, it was irreverently used, and cast out of the Church : and many other great Enormites committed: Which they feconded by oppugning the Established Ceremonies; as Holy-Water, Holy-Bread, and divers other Rites of the Seven Sacraments. And yet these were not all the Mischiefs, which the time produced. For, in pursuance of this Schism, many of those that had been licensed to preach, appeared as active in Preaching against the King's proceedings, as many of the unlicensed Preachers had been found to be. Thus Dr Heylyn concerning these Confusions.

Upon this it was advised, that a Publick Liturgy should be drawn, and confirmed by Parliament: which was accordingly done. Now, here it is to observed, that those who had the directing of this Business, were before-hand resolved, that none but English Heads and Hands should be used therein;

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lest otherwise it might be thought, and perhaps objected, That they rather followed the Example of some other Churches, or were swayed by the Authority of those foreign Affistants, than by the Word of God. Certain it is, that upon the very first Reports of a Reformation here intended, Calvin had offered his Affiftance to Archbishop Cranmer, as himself confessed. But the Archbishop knew the Man, and refused the Offer. And it appears in one of Bishop Latimer's Sermons, that there was a Report, about this time, of Melanetbon's coming: But it proved only a Report. And though it was thought necessary, for the better feasoning of the Universities, in the Protestant Reformed Religion, that Bucer and Peter Martyr, should be invited to come over; yet the Archbishop's Letter of Invitation, sent to Bucer was not written till the 12th of October; at which time the Liturgy, then in hand (being the chief Key of the Work of Reformation) was in a very good Forwardness; and must be compleatly finished, before he could so settle and dispose his Affairs in Germany, as to come for England. And though Peter Martyr, being either more at Leifure, or more willing to accept of the Invitation, came many Months before the other, yet neither do we find him here, till the end of November, when the Liturgy had been approved of. Nor was it likely that they would make use of such a Man, in composing a Liturgy, wherein they were resolved to retain a great part of the ancient Ceremonies; who being made a Canon of Christ's-Church in Oxford, and frequently present at Divine Service in that Church, could never be prevailed with, to put on the Surplice. Thus Dr Heylyn, concerning the Ground of fetting out a Book of Common-Prayer.

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Of the Suppression of Chantries, and other Foundations.

Whereof Dr. Heylyn gives this following Account,
p. 60.

W E must now attend the King's Commissioners, dispatched into every Shire, to take a Survey of all Colleges, Free Chapels, Chantries, and Brotherhoods; according to the return of Commissions, it would be no difficult Matter, to put a just Estimate and Value on so great a Gist: Or to know, how to parcel out, proportion, and divide the Spoil, betwixt all such, as had before, in hope, devoured it.

In the first place, (as lying nearest) came in the Free Chapel of St. Stephen, originally sounded in the Palace at Westminster, reckoned for the Chapel-Royal of the Court of England. The whole Foundation consisted of no sewer than thirty-eight Persons; to wit, one Dean, twelve Canons, thirteen Vicars, sour Clerks, six Choristers; besides a Verger, and one that had charge of the Chapel.

There was likewise a certain number appointed for the officiating of the daily Service: (Gentlemen of the Chapel they were commonly called.) (As for the Chapel itself, together with a Cloyster of curious Workmanship, built up by John Chambers, one of the King's Physicians, and the last Master of the same, they are still standing as they were; the Chapel having been since sitted, and employed for a House of Commons, in all Times of Parliament.—Thus Dr. Heylyn concerning this Chapel.

At the same time also fell the College of St. Martin's, situated in the City of London, not far from Aldersgate; first sounded for a Dean and secular Canons, in the Time of the Conqueror.

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Sudeley:

This College was furrendered into the Hands of King Edward the Sixth; who after, gave the same to the Church of Westminster; and they, to make the best of the King's Donation, ordered, That the Body of the Church, with the Quire, and Mes, should be leased out for fifty Years, excepting out of the said Grant, the Bells, Lead, Stone, Timber, Glass, and Iron, to be fold and disposed of, for the sole Use and Benefit, of the said Dean and

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Which foul Transaction being made, the Church was totally pulled down, a Tavern built on the East part of its the rest of the Situation of the faid Church and College, together with the whole Precinct thereof, being built upon with feveral Tene-But for this Sacrilege, the Church of Westminster was called immediately to a sober reckoning. For the Lord Protector, thinking it altogether unnecessary, that two Cathedrals should be founded to near together; and conceiving, that the Church of Westminster, (as being of a late Foundation) might best be spared, had cast a longing Eye upon the goodly Patrimony, which remained unto it. And being then unfurnished of a House, or Palace proportionable to his Greatness, he doubted not to find room enough, upon the Dissolution and Destruction of so large a Fabrick, to raise a Palace. equal to his vast Designs. Which coming to the Ears of Benfon, the last Abbot, and first Dean of that Church, he could bethink himself of no other means to preferve the whole, than by parting for the prefent, with more than half the Estate which belonga Florile of Commons, in all Times cti onni be

And thereupon a Lease is made of seventy Manors and good Farms, lying almost together in the County of Gloucester, for the term of ninety nine Years; which they presented to the Lord Thomas Seymour, to serve as an Addition to his Manor of Sudeley;

Sudeley; humbly befeeching him to fland their good Lord and Patron, and to preferve them in a fair esteem with the Lord Protector.

Another Present of almost as many Manors and Farms, lying in the Counties of Gloucester, Worcester, and Hereford, was made, for the like term, to Sir John Mason, a special Confident of the Duke's; not for his own, but for the use of his great Master: Which, after the Duke, all came to Sir John Bourn, principal Secretary of State, in the time of Queen Mary.

And yet this would not ferve the turn, till they had put into the Scale their Manor of Islip, conferred upon the Church by King Edward the Confessor; to which no fewer than two hundred customary Tenants owed their Soil and Service: And being one of the best woody things in these parts of the Realm, was to be granted also, without Impeachment of Waste; as it was accordingly.

By means whereof the Deanery was preserv'd for the latter times. How it succeeded with the Bi-shoprick, we shall see afterwards.

Thus Benson saved the Deanery; but he lost himself. For, calling to remembrance, that formerly he had been a means to surrender the Abbey, and was now forc'd on the necessity of dilapidating the Estate of the Deanery, he sell into a great disquiet of Mind, which brought him to his

Death within some Months after.

The reason of selecting these two Free-Chapels out of all the rest, was because there was more depending on the Story of them, than of any others.

Thus Dr. Heylyn concerning the College of St. Martin's.

Bad Examples seldom end where they first begin. For the Nobility, and inferior Gentry, possessed of Patronages, considering how much the Lords, and great Men of the Court, had improved their For-

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tunes, by the Suppression of Chantries, and other Foundations, which had been granted to the King, conceiving themselves in a capacity to do the like, by taking into their hands the yearly Profits of such Benefices, of which, by Law, they only were entrusted with the Presentations.

Of which Abuse Complaint is made by Bishop Latimer; who says, That 'the Gentry of that time

- invaded the Profits of the Church, leaving the Title only to the Incumbent; and that Chantry-Priests were put, by them, into several Cures,
- to fave their Pensions. That many Benefices were let out in Fee-farm, or given unto Servants,
- for keeping of Hounds, Hawks, and Horses, and for making of Gardens.' And finally, 'That the
- poor Clergy, being kept to some forry Pittance, were forced to put themselves into Gentlemen's Houses, and there to serve as Clerks of the

Kitchen, Surveyors, Receivers,' &c.

Bishop Latimer, in his printed Sermons, p. 38.71.

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All which Enormities, (though tending so apparently to the Dishonour of God, and Disgrace of Religion) were generally connived at by the Lords, and others, because they could not question those, who had so miserably invaded the Church's Patrimony, without condemning of themselves.—Thus Dr. Heylyn relates these prodigious Sacrileges.

CHAP. VI.

Of the Sacrileges committed in the Building of Somerfet-bouse, and of the starting up of new Sects, and other Occurrences of this Year.—Dr. Heylyn, p. 72.

Anno Regni Edwardi Sexti. 3.

THE Protector, intending to erect a magnificent Palace, was brought out of his Design of building

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building it on the Deanery and Close of Westminfler, and therefore cast his Eye upon a piece of Ground in the Strand, on which stood three Episcopal Houses, and one Parish-Church: The Parish-Church dedicated to the Virgin Mary; the Houses belonging to the Bishops of Worcester, Litchfield, and Landaff: All these he takes into his Hands; the Owners not daring to oppose, and therefore willingly confenting to it. Having clear'd the place, and finding, that more materials would be wanting, than the demolished Churches, and Houses could afford, he resolved to take down the Parish-Church of St. Margaret's in Westminster, and to turn the Parishioners, for celebrating all Divine Offices, into some part of the Nave, or main Body of the Abbey Church. But the Workmen had no fooner advanced their Scaffolds, when the Parishioners gathered together in great multitudes, with Bows and Arrows, Staves and Clubs, and other fuch Weapons; which so terrified the Workmen, that they ran away in great Amazement, and never could be brought again upon that Employment.

Upon this he conceived it would be a fafer undertaking to fall upon St. Paul's, the Bishop then standing on his good Behaviour; and the Dean and Chapter of that Church (as of all the rest) being no better, in a manner (by reason of the last Act of Parliament) than Tenants at Will of their great Landlords. And upon this, he employs Workmen, to take down the Cloyster of St. Paul's, on the North-side of the Church, and a piece of curious Work round about the Cloyster, with a Chapel that stood in the midst of the Churchyard: Also the Charnel-house, that stood upon the South-fide of it (now a Carpenter's Yard) with the Chapel, Timber, and Monuments therein; which were all beaten down, the Bones of the Dead carried into Finsbury-fields, and the stones converted to

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this Building, and the vacant places filled up afterwards with Dwelling-houses. Moreover, the Church of St. John of Jerusalem, near Smithfield, was undermined, and blown up with Gunpowder, and the Stones applied to this spacious Building.

Likewise Barking Chapel, near the Tower of London, and the College-church of St. Martin's le Grand, nigh the Shambles, and St. Ewen's within Newgate; also the Parish Church of St. Nicholas in the Shambles, were pulled quite down. Such was the Ground, and such the Materials of the Duke's Palace, called Somerset-House.—Thus Dr. Heylyn, concerning this Example given of pulling down of Churches.

According to this Beginning all the Year proceeds; in which there was nothing to be found but Troubles, Commotions, and Disquiets both in Church and State. For about this time there started up a Sect of Men, that were named Gospellers; who afferted the blasphemous Doctrine of Calvin, of God's being the Author of Sin.' And, at the same time, the Anabaptists, who had kept themselves unto themselves, in the late King's time, began to look abroad, and disperse their Dotages.

For the Prevention of which Mischief, before it grew to a Head, some of the chief of them were convented in the Church of St. Paul, before Archbishop Cranmer; who, in examining them, took up

his Seat upon an Altar of our Lady.

These Men, being convicted of their Errors, fome of them were dismissed only with an Admonition; others condemned to bear their Faggots at St. Paul's-Cross.—Thus Dr. Heylyn concerning these Sects.

Now the time draws on for the putting forth the new Liturgy; which differed little in the main (no not so much as in the Canon of the Mass) from the Latin Service. But notwithstanding the publishing,

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and commanding the Use of this Book, yet many did celebrate their private Masses, in such secret Places, that it was not easy to discover them. More considently carried in the Church of St. Paul; in many Chapels whereof, by the Bishop's Sufferance, the former Masses were kept up; that is to say, Our Lady's Mass, the Apostles Mass, &c. performed in Latin, but disguis'd with English Names, of the Apostles Communion, and our Lady's Communion. But these were afterwards suppressed.—Thus Dr. Heylyn concerning the new Liturgy.

An Opposition against the new Form of Religion, p. 75.

JPON the Imposition of this Book, and a new Form of Religion obtruded, many Counties took up Arms to oppose it. But yet so, that they were presently ready to lay down, if the King would grant them some few Demands, whereof one was this, to wit, ' That for as much as we constantly believe, that after the Priest hath spoken the words of Confecration, being at Mass, there is very really the Body and Blood of our Saviour Jesus Christ, God and Man; and that no · Substance of Bread and Wine remains after, but the very felf same Body that was born of the Virgin Mary, and was given upon the Crofs, for our Redemption; therefore we defire to have Mass celebrated as it was in times past: Because we find, that many prefume unworthily to receive the fame; putting no difference between our ' Lord's Body, and other kind of Meat: Some faying, That it is Bread, both before and after

Confecration: And some again say, that it is profitable to no Man, unless he receives it; with many

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Secondly, we defire, that Curates may adminifler Baptism at all times of necessity, as well upon Week-days as Holy-days.

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Thirdly,

Thirdly, That Children may be confirm'd by

the Bishop.

Fourthly, That there may be Holy Bread, and Holy Water, in Remembrance of Christ's precious Body and Blood.

Fifthly, That our Lord's Body be referv'd in

Churches.

Sixthly, That Priests may live unmarried.

Seventhly, That the Six Articles, fet forth by King Henry the Eighth may be continued; at least

till the King comes to full Age.

They further made this Remonstrance, viz. That the free-born Commonality was oppressed by a small number of Gentry, who glutted themselves with Pleasures, whilst poor Commons wasted with daily Labour, did, (like Pack-horses) live in extreme Slavery. Secondly, That Holy Rites, established by Antiquity, were abolished, and new ones authorized, with a new Form of Religion obtruded, to the subjecting of their Souls to those horrid Pains, which no Death could terminate. And therefore, Thirdly, they declar'd, That they thought it necessary, and convenient, to have new Counsellors placed about the King, during his Minority; with the removing of those, who ruling as they lift, confounded things facred and profane, regarding nothing, but the enriching themselves with the publick Treasure, that they might riot it amongst those publick Calamities.—Thus Dr. Heylyn concerning this Commotion.

But these Men were soon suppressed, and the Changes went on. As appears by this following Relation of Dr. Heylyn, p. 79.

But then there started up another Faction, as dangerous to the Church, as opposite to the Publick Liturgy, and as destructive of the Rules of Reformation, than by Law establish'd as were those

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of Rome. The Archbishop, and the rest of the Prelates, having so far proceeded in abolishing the Religion, and Doctrine of the Church of Rome, resolved, in the next place, to go forwards, with a further Resormation, in a particular point of Doctrine, concerning the Sacrament. In order whereunto Melancibon's coming was expected in the Year before.

But he came not then; and therefore Letters were directed by the in of Presby-Archbishop to Martin Bucer and tery into this Peter Martyr, who were more ad-

dicted to the Zuinglian than the Lutheran Doctrines, in the Point of the Sacrament.

Martyr, coming over, was made the King's Professor of Divinity at Oxford: And about two Years after, made Canon of Christ's-Church. In his first Lectures, he is said, by Saunders, (if he may be credited) to have declared himself so much a Zuinglian in the Point, as to give great Offence to Cranmer, and the rest of the Bishops: But afterwards, upon notice of it, to have been more moderate, and to conform his Judgment to the Sense of the Prelates.

But however it were, it is certain, that his Readings were so much disliked by some of the University, that a publick Disputation was shortly had, betwixt him, and some of those, who disliked his Doings: In which he publickly maintained these Two Propositions:

1. 'That the Substance of the Bread and Wine was not changed.

2. 'That the Body, and Blood of Christ, was not carnally, and bodily, in the Bread and Wine;

but united unto them facramentally."

When the Disputation was ended, it was declared in the open Schools, That Martyr had the E 5 upper upper hand, and had sufficiently answered all Arguments. But Chadsey, the chief of the Oponents, and the rest of those, that disputed with him, acknowledged no such Satisfaction to be given unto them; their Party noising it abroad that they had

the Victory.

But Bucer not coming over at the same time was earnestly invited by the Archbishop's Secretary; upon which he came, and presently writ to Peter Martyr. Being now settled here, he receives Letters from Calvin; by which he was advised to take heed of his old Fault, and to run a moderate Course in his Reformations.

The first thing that he did at his coming hither, was to make himself acquainted with the English Liturgy. Of this he gives account to Calvin, and defires some Letters from him to the Lord Protector, (with whom Calvin had already began to tamper) that he might find the greater Favour from him.

He was fent to take a Chair at Cambridge, where his first Readings gave no such Distaste, as to put him to the Necessity of challenging the Dissenters to a Disputation; though in the ordinary Form a Disputation was there held, at his first coming thither, concerning the Sufficiency of Holy Scripture, the Fallibility of the Church, and the true Nature of Justification. But long he had not held the Place when he left this Life.

Yet so it was, that the Account which he had given to Calvin of the English Liturgy, and his defiring of a Letter from him to the Lord Protector, proved the Occasion of much trouble to the Church, and the Orders of it. For Calvin, not forgetting the Repulse he sound at the Hands of Cranmer, when he first offered his Assistance, had screwed himself into the Favour of the Lord Protector. And thinking nothing to be well done, which either was not done

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by him, or by his Direction (as appears by his Letters to all Princes, that did but cast an eye towards a Reformation) must needs be meddling in such

Matters as belonged not to him.

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He therefore writes a very long Letter to the Lord Protector; in which, approving well enough of fet Forms of Prayer, he descends more particularly to the English Liturgy; in canvasing whereof, he there excepted against Commemoration of the Dead, (which he acknowledges however to be very ancient) as also against Chrism, and Extreme-Unction: The last whereof being rather allowed of, than required by the Rules of the Book.

Which said, he makes it his Advice, That all these Ceremonies should be abrogated; and that withal he should go forward, to reform the Church without Fear, or Wit; and that without regard to Peace at home, or Correspondence abroad; such Considerations being only to be had in Civil Matters, but not in Matters of the Church; wherein nothing is to be exacted which is not warranted by the Word, and in the managing whereof, there is not any thing more distastful in the Eyes of God, than worldly Wisdom, either in moderating, cutting off, or going backwards, but merely as we are directed by his revealed Will.

In the next place he gives a touch upon the Book of Homilies. These, very faintly, he permits for some time only; but by no means allowed of them for any long continuance, or to be looked on as a Rule of the Church, or constantly to serve for the Instruction of the People; and thereby gave a hint to the Zuinglian Gospellers, who ever since almost

have declaimed against them. viz for mid sadacorq

And whereas some Disputes and grown (by his setting on, or the pragmatical Humour of some Agents, which he had amongst us) about the Ceremonies of the Church then by Law established; he

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he must needs trouble the Protector in that Business also: to whom he writes to this Effect: 'That' the Papists would grow insolent every day, unless' the Differences were composed about the Ceremonies.' But how? Not by reducing the Opponents to Conformity, but by encouraging them rather in their Opposition: Which cannot but appear most plainly to be all he aimed at, by solliciting the Duke of Somerset in behalf of Hooper, who was then fallen into some Trouble upon that account.—Thus Dr. Heylyn, who gives this follow-

ing Account of Hooper.

This Hooper, being defigned Bishop of Gloucester, the Archbishop would not confecrate him, but in fuch Habit as Bishops are required to wear by the Rules of the Church; but he refused to take it up-Conditions. And repairing to his Patron, the Earl of Warwick, he obtains a Letter to the Archbishop, desiring a Forbearance of those things; implying also, that it was the King's defire, as well as his, that fuch Forbearance should be used. It was defired also, that he 'would not charge him with any Oath, which feemed to be burdenfome to his Conscience.' For the elect Bishop, as it seems, had boggled also at the Oath of paying Canonical Obedience to his Metropolitan. The King likewife writ to the Archbishop to the same Effect. At last the Business was thus composed, to wit, That Hooper should receive his Consecration, attired in his Episcopal Robes: but that he should be dispensed withal from wearing it, at ordinary times, as his daily Habit, but that he should be bound to use it whenfoever he preached before the King. Fox reproaches him for giving any way to wear this Powith Attire; and makes it to be a great cause of Shame and Contumely to him. And possibly it might be thought fo at that time, by Hooper himfelf, who ever after hated Bishop Ridley, the principal

cipal Man that held him up so closely to such hard Conditions.—Thus Dr. Heylyn.

CHAP. VII.

A further Continuation of the Confusions, and Diforders, used by the Presbyterians, and other Sects. —Dr. Heylyn, p. 69.

Anno Regni Edwardi Sexti. 4.

HE free admitting of John a Lasco, a Polonian born, with his Congregation of Germans, and other Strangers who took Sanctuary this Year in England, hoping that they might here enjoy that Liberty of Conscience, which their own Country denied them, proved no fmall Disturbance to the Proceedings of the Church, and the quiet ordering of the State. For by fuffering these Men to live under another kind of Government, and to worship God after other Forms than those allowed of by the Law, proved in Effect, the setting up of one Altar against another, in the midst of the Church; and the erecting of a Commonwealth in the midst of a Kingdom: So much the more unfortunately permitted in this present Conjuncture, when such a Rupture began to appear amongst ourselves: which was made wider by the coming in of these Dutch Reformers, and the Indulgence granted to them .- Thus Dr. Heylyn concerning John a Lafco.

Thus we have the first Beginning of that Opposition, which hath continued ever since against the Liturgy itself, the Cap, and Surplice, and other Rites and Usages of the English Church. And these were the Essects of Calvin's interposing in Behalf of Happer. For what did follow thereupon, but a continual multiplying of Disorders in all parts of this Church? The Sitting at the Sacrament used, and maintain'd by John a Lasco, first caused Irreverence in the Receiving, and afterwards a Contempt, and Depraving of it. The crying down of the facred Vestments, and the grave Habit of the Clergy, first occasioned a Disesteem of the Men themselves, and by degrees a vilifying, and contempt of their Calling. Nay such a Peccancy of Humour began then manifestly to break out, that it was preached at Paul's-Cross, by a Curate of St. Catherine's, Christ-Church, That it was fit, the Names of Churches should be altered, and the Names of the Days in the Week changed. That Fish-days should be kept on any other Days than Fridays and Saturdays; and the Lent at any other time, except only between Shrovetide and Eafter. We are told also by John Stow, that he had feen this Curate of Christ-Church to leave the Pulpit, and preach to the People out of an high Elm, which flood in the midst of the Church-yard; and that being done, to return into the Church again, and leaving the high Altar to fing the Communion-fervice upon a Tomb of the Dead, with his Face toward the North. Which is to be observed the rather, because this Curate hath found so many Followers in these latter Times.

For, as some of the preciser sort have of late lest the Church to preach in Woods and Barns, &c. and instead of the old Days and Months, can find no other Title for them, than the First, Second, or Third Month of the Year; and so of the Days of the Week, &c. So was it propounded, not long since, by some State Reformers, that the Fast of Lent should be kept no longer between Shrovetide and Easter, but rather (by some Act, or Ordinance, made for that Purpose) betwixt Easter and Whitsuntide. To such wild Fancies do Men grow, when once they break those Bounds, and neglect those Rules which wise Antiquity ordained for the Prefervation of Peace and Order.—Thus Dr. Heylyn, concerning these Consusions.

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come of Bishops, and why no Care was taken for the purging those peccant Humours? It may be answered, That the Wings of their Authority had been fo clipped, that it was fcarce able to fly abroad: The Sentence of Excommunication not having been in use, since the first of this King. Whether it were, that Command was laid upon the Bishops, by which they were restrained from the Exercise of it; or that some other course was in Agitation, for drawing the Cognizance of all ecclesiastical Causes to the Court of Westminster; or, that it was thought inconfiftent with that dreadful Sentence, to be iffued in the King's Name, (as it had been lately appointed by Act of Parliament) it is not easy to determine. But certain it is, that at this time it was either abolished for the present, or of no effect; not only to the cherishing of these Disorders amongst the Ministers of the Church, but to the great Increase of Viciousness in all forts of Men. 'Letchery (faith Bishop Latimer) is used ' in England, and fuch Letchery as is used in no other part of the World. And it is made a matter of Sport, a matter of nothing, a laughing Matter, a Trifle not to be regarded, not to be ' reformed.' Peter Martyr much bemoans the miferable Condition of the Church, for want of Preachers.—Thus Dr. Heylyn, concerning these Disorders.

Altars taken down.

But the great Business of this Year, was the taking down of Altars. The principal Motive whereunto was the Opinion of some Dislikes which had been taken by Calvin against the Liturgy; and the Desire of those of the Zuinglian Faction to reduce this Church unto the Nakedness and Simplicity of those transmarine Churches, which followed the Helvetian, or Calvinian Forms; and withal to abolish the thought of a Sacrifice.

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But that the Confideration of Profit did advance this work, as much as any other, (if perchance not more) may be collected from an Enquiry made about two Years after. In which it was to be interrogated, 'What Jewels of Gold and Silver, or 'Silver Croffes, Candlesticks, Censers, Chalices, 'Copes, and other Vestments, were then remaining in any of the Cathedral, or Parochial Churches, 'or otherwise had been embezzeled, or taken 'away.' The leaving of one Chalice to every Church, with a Cloth, or Covering for the Communion-Table, being thought sufficient.—Thus Dr. Heylyn concerning this strange way of reforming, or rather deforming all things.

Reasons given for the taking down of Altars.

The Reasons that were given for the doing of this were thefe: First, To 'withdraw the People from the Opinion of the Mass, to the right Use of the Lord's Supper:' The Use of an Altar being to facrifice upon, and the Use of a Table to eat upon: And therefore a Table to be far more fit for our feeding on him; who was once only crucified, and offered for us. Secondly, That in the Book of Common Prayer, the Name of Altar, and Lord's Board, and Table, are used indifferently, without prescribing any thing in the form thereof. For as it is called a Table and the Lord's Board, in reference to the Lord's Supper; so it is called an Altar also, in reference to the Sacrifice of Praise and Thanksgiving: And so, that the changing of Altars into Tables, was no way repugnant to the Rules of the Liturgy. Thirdly, That Altars were erected for the Sacrifices of the Law; which being now ceased, the Form of the Altar was to cease together with them. Fourthly, That as Christ did institute the Sacrament of his Body and Blood at a Table, and not at an Altar; so it is not to be

found, that any of the Apostles did ever use an Altar in the Ministration. And finally, That it is declared in the Preface to the Book of Common-Prayer, That if any Doubt arise in the use and practising of the said Book, that then to appeare all such Diversity, the Matter shall be referred unto the Bishop of the Diocess; who by his Discretion shall take order for the quieting of it.—Thus Dr. Heylyn con-

cerning these Reasons, p. 96.

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But the taking down of Altars being decreed and commanded, a Question afterwards did arise, about the Form of the Lord's Board, some using it in the Form of a Table, and some in the Form of an Altar. Ridley, Bishop of London determined it for the Form of a Table, to abolish all Memory of the Mass: And upon this, caused the Wall standing on the back-fide of the Altar in the Church of St. Paul's to be broken down, for an Example to the reft. But yet there followed no univerfal change of Altars into Tables in all parts of the Realm, till the repealing of the first Liturgy; in which the Priest is appointed to stand before the midst of the Altar, in the Celebration, and the Establishing of the fecond; in which it is required, That the Priest shall stand on the North-side of the Table; which put an end to the Dispute.—Thus Dr. Heylyn, concerning Altars.

CHAP. VIII.

Of the strange Confusion in all Matters of Religion, which this new Ghange of Religion caused, no Man yet knowing positively and dogmatically, what he was to believe.—Dr. Heylyn, p. 106.

Anno Regni Edwardi Sexti. 5.

NOTHING as yet had been concluded positively and dogmatically, in Points of Doctune, but as they were to be collected from the Homilies, Homilies, and the publick Liturgy; and those but few, in reference to the many Controversies which were to be maintained against the Sectaries of that Age: Many Diforders having grown up in this little time, in officiating the Liturgy, the Vestures of the Church, and the Habit of Church-men, begun by Calvin, profecuted by Hooper, and countenanced by the large Immunities granted to John a Lasco, and his Church of Strangers. And unto these, the change of Altars into Tables gave no fmall increase; as well by reason of some differences which grew amongst the Ministers themselves upon that occasion, as in regard of the Irreverence which it bred in the People; to whom it made the Sacrament to appear less venerable, than before it did.

The People had been so long accustomed to receive the Sacrament upon their Knees, that no Rule, nor Canon was thought necessary to keep them to it. But the Change of Altars into Tables, the Practice of the Church of Strangers, and Jahn a Lasco's Book in maintenance of Sitting at the Holy Table, made many think that Posture best, which was so much countenanced. And what was like to follow upon such a Liberty, (the proneness of those times to Heterodoxies and Profaneness considered)

gave just Cause to fear.

Something therefore were to be done to prevent that Mischief; and nothing could prevent it better than to reduce the People to their ancient Custom, by some Rule, or Rubrick, by which they should be bound to receive it kneeling. So for the Ministers themselves, they seemed to be as much at a Loss in their officiating at the Table, as the People were in their Irreverences to the Blessed Sacrament: Which cannot be better expressed than in the Words of some Romish Prelates, who objected it unto some of our chief Resormers. Thus White

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of Lincoln charges it upon Bishop Ridley, saying, 'That when their Table was constituted, they ' could never be content in placing of it, now East, ' now North, now one way, now another, until it pleased God, of his Goodness, to place it quite out of the Church.' The like was Weston (the Prolocutor of the Convocation in the First of Queen Mary) in a Disputation held with Latimer; telling him with Reproach and Contempt, That 'the Protestants having turned their Tables, were like a ' Company of Apes that knew not which way to turn their Tails; looking one day East, and another West; one this way, and another that way, as their Fancies led them.' Thus finally, one Miles Hubbard, in a Book called, The Difplay of Protestants, reports the Business. ' How long (fays be) were they learning to fet their Tables, to minister their Communion upon? First, they ' placed it aloft, where the high Altar stood: 'Then must it be removed from the Wall, that one might go between; the Ministers being in Contention, on whither part to turn their Faces, either toward the West, the North, or South. Some would stand Westward, some Northward, fome Southward.' To take away these Disorders, which gave great Scandal to many moderate, and well-meaning Men, a Rubrick was resolved on; by which the Minister that officiated, should be pointed to a certain Place; and by the Rubrick then devised, the North-side was thought fitter than any other.—Thus Dr. Heylyn, concerning this Rubrick and these Confusions.

CHAP. IX.

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Of Calvin's Opposition against the former Book of Common-Prayer, and of a New one set forth to satisfie bim; and of the Composing a Book of Articles

Dr. Heylyn, p. 107.

But the main matters, which were now brought into Confideration, were the Reviewing of the Liturgy, and the Composing of a Book of Articles. This last, for the avoiding diversities of Opinions, and for the establishing of Consent, touching True Religion: The other, for removing of such Offences, as had been taken by Calvin, and his followers at some parts thereof. For Calvin, having broken the Ice, resolv'd to make his way through it, to the mark he aim'd at; which was to have this Church depend upon his direction, and not to be less esteem'd here, than in other Places.

To which end, as he had formerly applied himfelf to the Protector, so now he sets upon the King, the Council and the Archbishop of Canterbury, in hope to bring them to his bent. In his Letters to the King and Council (as himself signified to Bullinger, on the 29th of August) he excites them to proceed to a Reformation, that is to say, to such a Reformation as he had projected, and without which his

Followers would not be contented.

In his Letters to the King alone, he lets him know that many things were still amiss in the State of the Kingdom, which stood in need of Reformation. And finally, in those to Cranmer, he certifies him, that in the Service of this Church, as then it stood there remained a whole mass of Popery; which did not only darken, but destroy God's Holy Worship. Moreover, he had his Agents in the Court, the Country, and the Universities, by whom he drives on his Design, on all parts at once. And so far he prevail'd in the first Two years, that in the Convocation

Convocation, which began in the former year, the first Debate amongst the Prelates was of such Doubts as had arisen, about some things contain'd, in the Common Prayer Book, and more particularly touching such Feasts, as were retain'd, and such as had been abrogated by the Rules thereof; the Form of words used at the giving of the Bread, and the different manner of administring the Holy Sacrament: which being fignified to the Prolocutor, and the rest of the Clergy, (who had receiv'd somewhat in charge about it the Day before,) Answer was made, that they had not yet fufficiently confidered of the Points proposed; but that they would give their Lordships some account thereof in their following Seffion. But what account was given, doth not appear: Only this is certain, that pon this Debate there was a New Book of Common-Prayer fet forth.

Now for the avoiding of diversities of Opinions and establishing consent touching true Religion, it was thought necessary, to compose a Book of Articles, in which should be contain'd the Common Principles of the Christian Faith, in which all Parties did agree, together with the most Points, in which they differed. For the better Performing of which Work, Melancton's Company, and Assistance

had been long defired.

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That he held Correspondence with the King, and Archbishop Cranmer, appears by his Epistles of the year 1549, 1550, 1551. But that he came not over, as was expected, must be imputed, either to our home-bred Troubles, or the great Sickness of this year, or the Death of the Duke of Sommerset, upon whom he did most rely. But though Erasmus was dead, and Melancthon absent, yet were they to be found, both alive, and present in their Writings. By which, together with the Augustan Confession, the Composers of those Articles were much directed.

That Cranmer had a great hand in composing of them, is not to be doubted; who therefore takes upon himself, as the Author of them, and is to be look'd upon, as the principal Architect; who contriv'd the Building, and gave the inserior Workmen their several Parts, and Offices, in that Employment.—Thus Dr Heylyn.

CHAP. X.

Of some particular Passages and Occurrences of this year, and most particularly of the Changes that were made by the setting out of the new Common-Prayer-Book.

Anno egni Edwardi Sexti. 6.

Dr. Heylyn, p. 121.

"HIS year, the Bishoprick of Westminster was diffolv'd by the King's Letters Patents; by which the County of Middlefex, which had before been laid unto it, was restored unto the See of London; made greater, than in former times, by the addition of the Archdeaconry of St. Albans; which at the Dissolution of the Monastery had been laid to Lincoln; the Lands of Westminster having been so dilapidated by Bishop Thirlby, that there was almost nothing left to support the Dignity; most of the Lands were invaded by the great Men of the Court; the rest laid out, for the Reparation of the Church of St. Paul's, pared almost to the very quick in those Days of Rapine, From hence came that fignificant By-word, of Robbing Peter to pay · Paul.

There was summoned also this year, a Convocation of the Bishops; in which was settled, and confirm'd the Book of Articles, prepared by Archbishop Cranmer, and his Assistants.

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There was likewise set out, a new Book of Common-Prayer; upon the setting out this Book, there appear'd no small Alterations, in the outward Solemnities of Divine Service; to which the People had been formerly so long accustom'd. For by the Rubrick of the Book, no Copes, or other Vestments, were requir'd, but the Surplice only: whereby the Bishops were necessitated to sorbear their Crosses, and the Prebends of St. Paul's and other Churches, occasion'd to leave off their Hoods.

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To give a beginning hereto, Ridley, Bishop of London, officiated the Divine Service in his Rochet only, without Cope, or Vestment. And not long after, the upper Quire in St. Paul's Church, where the High Altar stood, was broken down, and all the Quire there about; and the Communion-Table was plac'd in the lower part of the Quire, where the Priest sung the Daily Service. What hereupon ensued of the rich Ornaments, and Plate, wherewith every Church was surnish'd, after it's proportion, we shall see shortly, when the King's Commissioners shall be sent abroad to seize upon them

in his Name, for their own Commodity:

At this time, the Pfalms of David were composed in English Metre, by John Hopkins, following the Example of Beza, who translated them, to be fitted unto feveral Tunes; which hereupon began to be fung in private Houses, and by degrees, to be taken up in all Churches of the French, and other Nations, which follow'd the Genevian Platform. Hopkin's Composition likewise, (although it was full of Barbarity, and Botching), yet nothwithstanding was first allowed for private Devotion, and by little and little brought into the use of the Church allowed to be fung before, and after Morning and Evening Prayer, and also before, and after Sermons: Afterwards printed, and bound up with the Common-Prayer-Book, and at last added at the end

end of the Bible. But in some tract of time, as the Puritan Faction grew in strength and confidence, it prevailed so far in most places, as to thrust the Te Deum, the Benedictus, the Magnificat, and the Nunc Dimittis, quite out of the Church.—Thus Dr. Heylyn, concerning these strange Changes.

CHAP. XI.

Of the King's being engaged in Debt notwithstanding the wast Treasures be had gotten by his former Sacrileges, and of one of his last Sacrileges in pillaging of Churches.

Anno Regni Edwardi Sexti. 7. Dr. Heylyn, pag. 131.

CUCH was the Rapacity of the Times, and the unfortunateness of the King's Condition, that his Minority was abused to many Acts of Spoyl and Rapine, (even to the high degree of Sacrilege) to the raifing of some, and enriching of others, without any manner of improvement to his own Estate. For, notwithstanding the great, and almost inestimable Treasures, which must needs come in, by the Spoil of fo many Shrines, and Images, the Sale of the Lands, belonging to Chantries, Colleges, Free-Chapels, &c. and the Dilapidating of the Patrimony of fo many Bishopricks, and Cathedral Churches; he was nevertheless, not only plunged in Debt, but the Crown-lands are much diminish'd, and impair'd, fince his coming to it. Besides which Spoils, there were many other helps, and some great ones too, of keeping him before-hand, and full of Money, had they been used to his Advastage.

The Lands of divers of the Halls, and Companies of London, were charged with annual Pensions tl

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for the finding of fuch Lights, Obits, and Chantry-Priests, as were founded by the Donors of them. For the redeeming whereof they were confirmined to pay the Sum of Twenty thousand Pounds, to the use of the King. Other vast Sums likewise came to him upon feveral accounts; yet notwithstanding all this, he is now found to be much overwhelmed with Debt. It must now be his care, and the endeavours of those, who plunged him into it, to find the speediest way for his getting out. In order to which, the main engine, at this time, for the advancing Money, was the Speeding of a Commission, into all parts of the Realm, under pretence of felling fuch of the Lands, and Goods, of Chantries, &c.that remained unfold; but in plain truth it was, to feize upon all Hangings, Altar-Cloths, Fronts, Parafronts, Copes of all forts, with all manner of Plate, Jewels, Bells, and Ornaments which were to be found in any Cathedral, or Parochial Church: To which rapacity, the domolishing of the former Altars, and placing the Communion-Table in the middle of the Quires, or Chancels, of every Church, (as was then most used), gave a very great hint, by rendering all fuch Furniture, rich Plate, and other costly Utenfils, in a manner uselefs. And that the Business might be carried on with as much advantage to the King as might be, he gave out certain Instructions under his hand, by which the Commissioners were to regulate themfelves in their proceedings, to the advancement of the Service.

Now we cannot doubt, but they were punctual, and exact, in the execution: which cannot be better discerned than by that, which is reported of their doings in all parts of the Realm; and more particularly in the Church of St. Peter in Westminster more richly furnish'd by reason of the Pomps of Coronations, Funerals, and such like Solemnities

than any other in the Kingdom. Unto this Church they left no more then two Cups, with covers, all gilt; one white Silver Pot, three Hearfe-Cloths, twelve Cushions, one Carpet for the Table, eight Stall-Cloths for the Quire, three Pulpit-Cloths, nine little Carpets for the Dean's Stall, two Table-Cloths. The rest of all the rich Furniture, Massy Plate, and whatsoever else was of any value (which questionless must amount to a very great Sum) was feized on by the said Commissioners. The like was done generally in all other parts of the Realm.

But notwithstanding this great care of the King on the one fide, and the double diligence of his commissioners, on the other, the Booty did not prove so great as was expected. In all great Fairs and Markets there are fome fore-stallers, who get the best penny-worths to themselves, and suffer not the richeft, and most gainful Commodities to be openly fold. And fo it was here: For there were fome, who were as much before-hand with the Commiffioners, in embezzeling the faid Plate, Jewels, and other Furniture, as the Commissioners did intend to be with the King, in keeping always most part of it unto themselves. For when the Commissioners came to execute their Powers in their feveral Circuits they neither could discover all, or recover much of that, which had been made aways. Some things being utterly embezzelled by Persons not responsible: in which case the King, as well as the Commissioners, was to lose his Right. But more was concealed by Persons not to be discovered; who had so cunningly carried on the stealth, that there was no tracing of their Foot-steps. And some there were, who being known to have fuch Goods in their Possession, conceived themselves to be too great to be called in question, and were connived at willingly by those that were but their equals, and either were, or meant to be Offenders in the fame

fame kind. So that although some profit was hereby raised to the King's Exchequer, yet the far greatest part of the Prey came to other hands. Insomuch that many private Mens Parlours were hung with Altar-cloths, their Tables and Beds covered with Copes, instead of Carpets, and Coverlets; and many made carrowsing Cups of the sacred Chalice, as once Belshazzar celebrated his drunken Feasts in the sanctified Vessels of the Temple.

It was a forry House, not worth the naming, which had not something of this Furniture in it, though it were only a fair large Cushion, made of a Cope, or Altar-Cloth, to adorn their Windows, or to make their Chairs appear to have somewhat

in them of a Chair of State.

Yet how contemptible were these Trappings, in comparison of those vast Sums of Money, which were made of Jewels, Plate, and Cloth of Tissue; either conveyed beyond the Seas, or sold at home, and good Lands purchased with the Money; nothing the more blessed to the Posterity of them that bought them, for being purchased with the Consecrated Treasures of so many Churches.—Thus Dr. Heylyn.

CHAP. XII.

Of his last designed Sacrilege, to wit, The Suppression of Bishopricks, and Collegiate Churches, and particularly of his Suppressing the Bishoprick of Durham.

Dr. Heylyn, p. 132.

BUT as the King was plunged in Debt, without being put to any extraordinary Charges; fo was he decayed in his Revenue, without felling any part of his Crown Lands, towards the payment of it. By the Suppressing of some, and the Surrendring of other Religious Houses, the Royal

F 2 Intrado

Intrado was fo much encreased in the late King's time, that for the better managing of it, the King erected, first the Court of Augmentation, and afterwards, the Court of Surveyors. But in short time, by his own profuseness, and the avariciousness of this King's Ministers, it was so retrenched, that it was fearce able to find work enough for the Court of Exchequer. Whereupon followed the Diffolving of the faid Two Courts in the last Parliament of this King: Which as it made a loud noise in the ears of the People, so did it put this jealoufy into their minds. That if the King's Lands should be thus daily wasted without any recruit, he must at last prove burdenforme to the common Subject. Some course is therefore to be thought on, which might pretend to an encrease of the King's Revenue : And none more easy to be compassed, than to begin with the Suppression of such Bishopricks, and Collegiate Churches, as either lay farthest off, or might be best spared and the tole Laur charling has

In reference whereunto, it was concluded, in a Chapter held at Westminster, by the Knights of the Garter, That from thenceforth the faid most Noble Order of the Garter, should be no longer entituled by the Name of St. George, but that it should be called, The order of the Garter only; and the Feast of the said Order should be celebrated upon Whitfun-Eve, Whitfun-Day, and Whitfun-Monday, and not on St. George's-day, as before it was. And to what end was this concluded, and what elfe was to follow upon this Conclusion, but the Dissolving of the Free-Chapel of St. George in the Castle of Windfor; and the transferring of the Order, to the Chapel of King Henry the Seventh, in the Abbey of Weftminfler: Which had undoubtedly been done, and all the Lands thereof converted to fome powerful Courtiers, (under pretence of laying them to the Crown) if the King's death, (which happened within four

months after) had not prevented the design, and thereby respited that ruin, which was then intended.

The like preservation happened, at the same time to the Church of Durbam, as liberally endowed as the most, and more amply privileged than the best in the King's Domioions: The Bishops thereof by Charter, and long Prescription, enjoying and exercifing all the Rites of a County Palatine, in that large Tract of Ground, which lies between the Tees and the Tyne; the Diocess also containing all Northumberland; of which the Bishops, and the Priests, had the greatest shares. No sooner was Bishop Tonstal committed to the Tower, but prefently an eye was cast upon his Possessions: Which questionless had followed the same fortune with the rest of the Bishopricks, if one, more powerful than the rest, had not preserved it from being parcelled out, as the others were, on a strong Con-

fidence of getting it all unto himself.

After this the Earl of Northumberland, to preserve himself, gave unto the King, the greatest part of his Inheritance; and dying without Children, not long after, left his Titles also to the King's disposing. The Lands, and Titles, being thus fallen unto the Crown, continued undisposed of till the Fall of the Duke of Somerfet; when Dudley, Earl of Warwick, being created Duke of Northumberland, doubted not but he should be able to possess himself, in a fhort time also of all the Lands of that Family. To which Estate the Bishoprick of Durbam, and all the Lands belonging to it, would make a fair Addition upon which grounds the Bishoprick of Durbam, being dissolved by Act of Parliament, under pretence of patching up the King's Revenue, the greatest part of the Lands thereof were kept together, that they might ferve for a Revenue to the future Palatine.

But all these Projects failed in the Death of the F 3 King

King, and the subsequent Death of this great Duke,

in the following Reign of Queen Mary.

Thus far out of Dr. Heylin's History of the Reformation, concerning the strange Proceedings in this Change of Religion, and the sad Effects of it.

An APPENDIX.

I will bere end this King's Reign, with a short Relation of this great Duke's Ambition, and the King's Death.

Sir Richard Baker, p. 445.

THE Duke of Northumberland, having procured the cutting off the Proctor's Head, and being placed next the King, had now gone a great way in his Defign: It only remaining to perswade King Edward to exclude his two Sisters from Succession in the Crown. For, that done, his Daughter-in-law, the Lady Jane, would come to have Right: for, as to Pretenders out of Scotland,

or any other, he made no great matter.

And now to work the King to this perswasion, being in a languishing Condition, not far from Death, he inculcates to him, how much it concerned him, to have a care of Religion, that it might be preferved in Purity, not only in his one Life, but also after his Death: which would not be, if his Sifter, the Lady Mary should succeed; and she could not be put by, unless the other Sister, the Lady Elizabeth, were put by also; seeing their Rights depended one upon another. But if he pleafed to appoint the Lady Jane, the Duke of Suffolk's eldest Daughter, and his own next Kinswoman to his Sifters to be his Successor, he might then be fure, that the true Religion should be maintained, to God's great Glory; and be a worthy Act of his Religious Prudence. This

This was to strike upon the right string of the young King's Affections; with whom nothing was fo dear, as Preservation of Religion: And thereupon his Last Will was appointed to be drawn, (contrived chiefly by the Lord Chief Justice Montague, and Secretary Cecil): By which Will, asfar as in him lay, he excluded his Two Sifters from the Succession, and all others, but the Duke of Suffolk's Daughters: And then causing it to be read before his Council, he required them all to Assent unto it, and to Subscribe their Hands: which they All, both Nobility, Bishops, and Judges did; only the Archbishop Cranmer, refused at first; Sir James Hales, a Judge of the Common Pleas, to the last; and with them also Sir John Baker, Chancellor of the Exchequer.

His Will being thus made, he shortly after dies; conceived to have been poisoned. It is noted by some (saith Sir Richard Baker) that he died the same Month, and the day of the Month, that his Father King Henry the Eighth, had put Sir Thomas Moor to death.—Thus of this Duke, and the King's Death.

We will now give an Account of the Years when thefe Changes were made.

In the First year, a Reformation was resolved on:
and to prepare the way for it, Injunctions were
set out, and Commissioners sent into all parts of the
Kingdom, to inquire into all Ecclesiastical Concernments. With them also were sent Preachers,
to disswade the People from their former practices
in Religion. And this to prepare the way, for the
total Alteration in Religion, which was intended.
There was likewise a Parliament called, to promote
and confirm the same Designs.

In the Second year, Images were taken down, and many ancient Customs abolished; and a Book

of Common-Prayer composed. All Colleges,

Hospitals, &c. were given to the King.

In the Third year, a part of Paul's and many Churches, were pulled down, to build Somerset House in the Strand. There were great Troubles and Commotions, both in Church and State. The Book of Common-Prayer, composed in the former year, was now fet out, Peter Martyr, and Bucer, came over.

In the Forth year, one John a Lasco, a Polonian,

with his Sectaries, fettled themselves here.

The great business of this year, was the taking

down of Altars.

Until this following Fifth year, nothing had been Positively, and Dogmatically concluded in Points of Doctrine. Wherefore to fet a stop to the great Confusions, that were at this time, there was a Book of Articles composed. And to fatisfy the Calvinist's, there was a New Book of Common-Prayer fet forth.

In the Sixth year, Hopkin's Psalms began to be fung in Churches: And the use of the New Common-Prayer-Book made strange Alterations; but all in order to Calvin's Designs, who had a chief

hand in composing it.

In the Seventh year, the King is found to be extremely engaged in Debt: and under Colour of fatisfying fuch Debts, great Spoil is made of the Treasures of the Church.

Thus you have had a short Relation of the Arange Confusions, and Alterations of Religion, which happened in the few years Reign of this King.

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A Continuation of these Historical Collections concerning the Restoration of Catholick Religion; and the Occurrences concerning it, in the Reign of Queen Mary.

An Introduction.

WE shall here follow Dr Heylyn's order, in relating, first, some Passages concerning her, before she came to the Crown: with a brief Narration of her Mother's Death; whereof Dr. Heylyn gives this following account in his History of Re-

formation, p. q. and and and any black del

have defined

The Execution of Bishop Fisher, and Sir Thomas Moor, with many others, who wished well unto her, added so much Affliction to the desolate Queen, that not being able longer to bear the burthen of so many miseries, she fell into a languishing Sickness; which more and more increasing on her: And finding the near approach of Death (the only Remedy now lest for all her Miseries) she dictated this ensuing Letter; which she caused to be delivered to the King, by one of her Women: Wherein she laid before him these her last Requests, Viz.

My most Dear Lord, King and Husband, (for fa

THE Hour of my Death now approaching,
I cannot chuse (out of the Love I bear
you) but advise you of your Soul's health, which
you ought to preser before all Considerations of
the World, or Flesh, whatsoever: For which
yet, you have cast me into many Calamities,
and your self into many Troubles. But I forgive
you all; and pray God to do so likewise. For
the rest, I commend unto you, Mary, our
Daughter, beseeching you, to be a good Father
unto her; as I have heretofore desired. I must

entreat you also to consider my Maids, and give them in Marriage; which is not much, they

being but Three: and to grant unto all my other

Servants, a year's pay, besides their due; lest otherwise they should be unprovided for. Last-

ly, I make this Vow, That my Eyes have defired

vou above all things. Farewel.

Within few days after the writing of which Letter, she yielded her pious Soul unto God, at the Kings Manor-House of Kimbolton, and was folemnly buried in the Abbey of Peterborough. The reading of her Letter, drew some tears from the King; which could not but be much encreased by the news of her Death: Moved by them both, to fuch a measure of Commiseration of her sad condition, That he caused the greatest part of her Goods, (amounting to Five Thousand Marks) to be expended on her Funeral, and in the recompenfing of such of her Servants, as had best deserved it. Never so kind to her in the time of her Life. as when he had rendred her incapable of receiving any kindness.-Thus Dr. Heylyn concerning her Mother's death.

Now concerning berfelf, be writes thus, p. 11.

THE Princess Mary is now left wholly to her self, declared illegitimate by her Father, deprived of the comfort of her Mother, and in a Manner forsaken by all her Friends; whom the severe proceedings against Moor and Fisher, had so deterred, that sew durst pay her any offices of Love, or Duty. In which condition the poor Princess had no greater Comfort, than what she could gather from Her Books: In which she had been carefully instructed by Dr. John Harman, appointed her Tutor by the King; and for his good Performance in that place of Trust, advanced by him to the See of

Exon

Exon; and afterwards, made Lord President of Wales.

By fatisfying the King, her Father, in a Meffage fent unto her, she gained so far upon him, that from that time forwards, he held her in the fame rank, with the rest of his Children, gave her her Turn in the Succession of the Kingdom, assigned Her a Portion of Ten thousand pounds, to be paid at her Marriage; and in the interim, Three Thousand pounds per annum, for her personal maintenance.

Little, or nothing, more occurs of her in the time of King Henry; because there was little Alteration made in the face of Religion, which might give her any cause of publick, or personal dislike.

But when the great Alterations happened in the time of King Edward, the then declared her felf more openly, (as she might more safely) in opposition to the same. Concerning which, She thus declared her felf, in a Letter to the Lord Protector, and the rest of the Council; Dated at Kenningball, June 22, Anno 1549.

My Lord, - I was a second by 1 Perceive by the Letters, which I lately received from you, and others of the Council, That you be all forry to find fo little Conformity in me, touching the observation of his Majesty's Laws's who am well affured, that I have offended no Law, unless it be a late Law, of your own making, which in my Conscience is not worthy the ' name of a Law, both for the King's Honour's ' fake, and the Wealth of the Realm, and giving the occasion of an evil bruit throughout all Chriftendom; besides the partiality used in the same. ' and (as my Conscience is very well perswaded) the offending God which passes all the rest. But I am very well affured, That the King his Father's

Laws were allowed; and confented to, without Compulsion, by the whole Realm, both spiritual and temporal; and all the Executors sworn upon a Book, to sulfil the same; so that it was an authorized Law. And that I have obeyed, and will do, with the Grace of God; till the King's Majesty, my Brother, shall have sufficient

Years, to judge in this matter himself.

In this, my Lord, I was plain with you, at my last being in the Court; declaring to you, at that time, whereunto I would stand: And now do affure you all, the only occasion of my Stay from altering my Opinion, is for two Causes; one principally, for my Conscience; the other, that the King my Brother shall not hereafter charge me to be one of those that were agreeable to such Alterations in his tender Years. And what Fruits daily grow by such Changes, since the Death of the King, my Father, it well appears to every indifferent Person; both to the Displeasure of God, and Unquietness of the Realm.

Notwithstanding, I assure you all, I would be as loth to see his Highness take Hurt, or that any Evil should come to this his Realm as the best of you all: And none of you have the like Cause, considering how I am compelled by Nature, (being his Majesty's poor and humble Sister) most tenderly to love and pray for him; and to wish unto this Realm (being born within the same) all Wealth and Prosperity to God's Honour. And if any judge of me the contrary, for my Cpinion's sake (as I trust none does) I doubt not in the end, with God's Help to prove my self as true, a natural and humble Sister as they of the contrary Opinion, with all their Devices and altering the Laws, shall prove themselves good Subjects.

'I pray you, my Lords, and the rest of the Council, no more to disquiet and trouble me with Matters touching my Conscience; wherein I am at a

full point, with God's help, whatfoever shall happen to me; intending, with his Grace, to

trouble you little, with any worldly Suits: But to

bestow that short time I think to live, in Quietness; praying for the King's Majesty and all you:

Heartily wishing that your Proceedings may be

to God's Honour, the Safeguard of the King's

Person, and Quietness of the Realm. And thus,

my Lords, I wish unto you, and all the rest, as

well to do as my felf."

But, notwithstanding this Letter, no Favour was to be hoped for from these Lords: They signifying unto her, how sensible they were of those Inconveniencies, which the Example of her Inconformity to the Laws established, was likely to produce amongst the rest of the Subjects. And hereupon the Lord Chancellor, and Secretary Peters, were sent to her; who, after some Conferences, brought her to the King at Westminster.

Here the Council declared unto her, how long the King had permitted her the Use of Mass; and considering her Obstinacy, was resolved now no longer to permit it, unless she would put him in hope of some Conformity in time. To which she answered, That 'her Soul was God's; and touching her 'Faith, as she could not change, so she would not

diffemble it.'

Reply was made, That the King intended not to constrain her Faith, but to restrain the outward profession of it, in regard of the danger the Ex-

ample might draw.

After some like interchanges of speeches, the Lady was appointed to remain with the King: When there arrived an Ambassador from the Emperor, with a threatening Message of War, in case his Cousin, the Lady Mary, should de denied the free Exercise of Mass.

Hereupon

Hereupon the King presently advised with the Archbishop of Canterbury, and with the Bishops of London and Rochester: Who gave their Opinion, that to give Licence to Sin, was Sin: But to connive at Sin might be allowed, so it were not too long, nor without Hope of Reformation.

Then Answer was given to the Embassador, That the King would fend to the Emperor within a Month or two, and give him such Satisfaction as

should be fit.

Upon this earnest Solicitation of the Emperor, it was declared unto her by the King, with the confent of his Council, That for his sake, and her own also, it should be suffered, and winked at, as if she had the private Mass used in her own Closet, for a Season, until she might be better informed: But so that none, but some sew of her own Chamber, should be present with her: And that to all the rest of her Houshold the Service of the Church should be only used.

Whereupon Mallet and Berkley, two of her Chaplains, faying Mass promiscuously, in her absence, to her houshold Servants, were seized on, and committed Prisoners: Which first occasioned an exchange of Letters betwixt her and the King; and afterwards more frequently between her and the

Council:

One of which Letters to the Council, touching this Matter, I will here insert; taken out of Fox's Acts and Monuments, p. 704.

The Lady Mary, to the Lords of the Council.

of My Lords, a manufactural self as

* WHEREAS you writ, that two of my Chaplains, Dr. Mallet and Barkley, are indicted for certain things committed by them, contrary to the King's Majesty's Laws; and that a Process for them is also awarded, or given forth, and

and delivered to the Sheriff of Effex: I cannot but marvel they should be so used, considering it is done (as I understand) for saving Mass within my House; and although I have been of my felf, minded always, and yet am, to have Mass within my House; yet I have been advertifed, that the Emperor's Majesty also hath been promised, that I should never be unquieted, nor troubled, for my fo doing (as some of you, my Lords, can witness.) Moreover, the Declaration of the faid Promise, was made to me by the Emperor's Embassador that is dead (by his Mae jesty's Order) to put my Chaplains more out of Fear. When I was the last Year with the King's Majesty, my Brother, that Question was then moved, and could not be denied, but was affirmed by some of you, before his Majesty, to be true, now I am not fo much unquieted for the trouble of my faid Chaplains, as I am, to think how this Matter may be taken, the Promise to such a · Person being no better regarded: And, for mine own part, I thought full little to have received fuch Unkindness at your Hands, having always (God is my Judge) wished unto the whole Number of you, as to myself, and have refused to trouble you, or crave any thing at your Hands, but your good will, and friendship, which very flenderly appeareth in this matter. Notwithstanding, (to be plain with you) howsoever ' ye shall use me, or mine, (with God's Help) I will e never vary from mine Opinion touching my Faith, and if ye, or any of you, bear me the less good Will for that matter, or lessen your Friendship towards me, only for that Cause, I must, and will be contented, trusting that God will in the end shew his Mercy to me; affuring you, I would rather refuse the Friendship of all the World than forfake any point of my Faith. I am not without fome

fome Hope that ye will flay this matter; not inforcing the rigour of the Law against my Chaplains. The one of them was not in my House these four Months; and Dr. Mallet having my Licence, is either at Windfor or at his Benefice, who (as I have heard) was indicted for faying Mass out of my House, which was not true; but indeed, the day before my removing from Woodbam-water, (my whole Houshold in effect being gone to Newball) he faid Mass there by mine Appointment. I I fee and hear of divers that do not obey your Statutes and Proclamations, and nevertheless escape without Punishment; be ye Judges if I be well used, to have mine punished by rigour of a Law not to take notice of all the false Reports that ye have fuffered to be spoken of me. Morever, my Chaplain, Dr. Mallet, befides mine own · Command was not ignorant of the Promise made to the Emperor, which did put him out of Fear. I doubt not, therefore, but ye will confider it, and · likewife in fuch a manner, as by the occasion no part of our Friendship be taken away, nor I have any cause not to bear you my good will, as I have done heretofore. Thus with my hearty Commendations to ye all, I pray Almighty God to fend you as much of his Grace, as I would wish to mine own Soul.

The Copy of the Lady Mary's Letter to the King's Majesty.—Fox's Acts, p. 709.

Majesty; may it please the same to be advertised, That I have received, by my Servants,
your most honourable Letters, the Contents
whereof do not a little trouble me, and so much
the more for that any of my said Servants should
move or attempt me in matters touching my Soul,
which I think the meanest Subject within your
Highness's

Highness's Realm could evilly bear at their Servants hands; having, for my part, utterly refused heretofore to talk with them in fuch matters; and of all other Persons least regarded them therein, to whom I have declared what I think: As fhe which trusted that your Majesty would have suffered me, your poor Sifter, and Beads-woman, to have used the accustomed Mass, which the King ' your Father and mine, with all his Predecessors, did ever-more use: Wherein also I have been brought up from my youth, and thereunto my Conscience doth not only bind me, which by no means will fuffer me to think one thing and do another; but ' also the Promise made to the Emperor by your ' Majesty's Council, was an Assurance to me, that ' in fo doing, I should not offend the Laws; although they feem now to qualify and deny the thing. And at my last waiting upon your Ma-' jesty, I was so bold to declare my Mind and Confcience to the same; and defired your Highness, rather than you should constrain me to leave Mass, to take away my Life: Whereunto your ' made me avery gentle Answer: And now I most ' humbly befeech your Highness, to give medeave to write what I think touching your Majesty's Letters; indeed they be figned with your own Hand, and nevertheless (in mine Opinion) not your Majesty's in effect; because it is well known (as heretofore I have declared in the Prefence of your Highness) that although (our Lord be praised) your Majesty hath far more Knowe lege and greater Gifts, than others of your ' Years; yet it is not possible that your Highness can, at these Years be a Judge in matters of Re-' ligion: And therefore I take it, that the matter in your Letter proceedeth from such as do wish ' those things to take place, which be most agreesable to themselves; by whose doings, your Majesty not

ont offended, I intend not to rule my Conscience: And thus without molesting your Highness any farther, I humbly befeech you, even for God's fake, to bear with me, as you have done, and not to think that by my Doings or Example, any Inconvenience might grow to your Majesty, or your Realm, for I use it not after such fort; putting o no doubt but in time to come, whether I live or die, your Majesty shall perceive that my Intent is grounded upon a true Love towards you, whose Royal Estate I beseech Almighty God long to ' continue, which is, and shall be my daily Prayers, according to my Duty: And if, neither at my humble Suit, nor for the regard of the Promife made to the Emperor, your Highness will suffer and bear with me, as you have done, till your Ma-' jesty may be a Judge herein yourself, and rightly understand these Proceedings, (of which your Goodness, yet I despair not) otherwise, rather than to offend God and my Conscience, I offer my Body at your Will, and Death shall be more welcome to per than Life with a troubled Confcience. And thus pray Almighty God to keep your Majesty in all Virtue and Honour, with good Health and long Life, to his Pleasure.'-Thus of these Letters.

Dr. Heylyn, p. 15.

Much care was taken, and many endeavours used by the King and Council, to bring her to a good Conceit of the Reformation. But nothing in this could be effected. As much unprofitable Pains was taken by the Emperor's Agent, in labouring to procure for her the free Exercise of her own Religion. Whereupon she being weary of the Court, retired to Hunsdon, in the County of Hereford: where Ridley, Bishop of London, had recourse unto her, and at first was kindly entertained. But having stay'd Dinner, at her request, he made an offer of his Service to preach before her on the Sunday following:

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To which she answered, That the Doors of the Parish-church adjoining, should be open for him, that he might preach there if he pleased; but that neither she, nor any of her Servants would be there to hear him. Madam, (faid be) I hope you will not refuse to hear God's Word: To which she answered. That she could not tell what they called God's Word; it not having been accounted fuch in the days of her Father. After which, falling into many different Expressions against the Religion then established; she dismissed him thus: " My Lord, (faid ((be) for your Kindness to visit me, I thank you: but for your offer to preach before me, I thank ' you not.' Which faid, he was conducted by Sir Thomas Wharton to the place where they dined; by whom he was presented with a Cup of Wine; which having drank, and looking very fadly on it; · Surely, (faid be) I have done amis in drinking in that place, where God's Word offered, was refused. Whereas, if I had done my Duty, I ought to have departed immediately, and to have shaken ' the Dust from off my Feet, in Testimony against ' this House, in which the Word of God could not ' find Admittance.' Which words he spoke with fuch a Vehemency of Spirit, as made the hair of some of those who were present, to stand an end, as themselves afterwards confessed.

Of this Behaviour of the Princess, the Bishop much complained, in a Sermon preached at Paul's-Cross, July 16, Anno 1553, in which he was appointed by the Lords of the Council, to set forth the Title of Queen Jane: to whom the Succession of the Crown had been transferred by King Ed-

ward.

Of whose Death the Princess being secretly advertised, dispatched Letters to the Lords of the Council, requiring them, not only to acknowlede her just Title to the Crown, but likewise to cause

Proclamation to be made in the usual Form; which was accordingly done.—Thus Dr. Heylyn.

And thus far concerning her, before she came to the Crown: we will now proceed to make a brief Relation of her Reign, as to Matters of Religion.

CHAP. I.

Of the putting to Death of the Duke of Northumberland, and some others, who had been chief Actors against ber.

Anno Reg. Mar. 1.

THE Lady Mary being proclaimed Queen, gave on the same day Eight-pence to every poor Houshoulder in London.—Thus Howes upon Stow, p. 613.

Dr. Heylyn, p. 18.

The Duke of Northumberland (the chief Actor against her) was, soon after this, condemned to die. In that short Interval, which past between the Sentence and the Execution, he was frequently visited by Dr. Heath, Bishop of Worcester: He having made it his Request to the Lords, That some godly and learned Man, might be licensed by the Queen, to repair to him for the Quiet and Satisfaction of his Conscience.

When he was on the Scaffold, turning himself to the People, he made a long Oration to them, touching the quality of his Offence, and his fore-passed life: And then admonished the Spectators, To stand to the Religion of their Ancestors, re-

- ' jecting that of later Date; which had occasioned all the Misery of the foregoing thirty years: and
- that for the Prevention of the future, if they de-
- of God, and were truly affected to their Coun-

try, they should expel those Trumpets of Sedition, the Preachers of the Reformed Doctrine. That for himself (whatever had been otherwise pretended) he professed no other Religion than that of his Fathers: for testimony whereof he appealed to his good Friend and ghostly Father, the Lord Bishop of Worcester: And finally, that being blinded with Ambition, he had been contented to make rack of his Conscience, by temporizing: For which he professed himself sincerely repentant; and so acknowledged the justice of his Death.—Thus Dr. Heylyn, concerning the Death of this Duke.

Here follows another Relation of this Duke's Death.—
By Howes upon Stow, p. 614.

WHEN he came upon the Scaffold, he faid to the People, 'Though my Death be terrible to Nature, yet I pray you judge the best in God's Works; for he doth all for the best. And, as for me, I am a wretched Sinner, and have deserved to die. I forgive all Men, and I pray God to forgive them. And if I have offended any of you here, I pray you and the World to forgive me. And most chiefly, I desire Forgiveness of the Queen's Highness, whom I have most heimously offended. And I pray you all bear me witness, that I depart in perfect Love and Charity with all the World; and I beg that you will affish me with your Prayers, at the hour of my Death.'

And when he had made a Confession of his Be-

lief he added these words:

And here Ido protest to you, unseignedly, even from the bottom of my Heart, that this which I have spoken, is of myself, and not moved thereto by any Man; nor for any Flattery, or hope of Life: And of this I take to witness my Lord of Worcester.

Wercester, my old Friend and ghostly Father, that he found me in this Mind and Opinion, when he came to me. Wherefore be assured, that I have declared this, only upon my own Mind and Assection, and for the Zeal and Love that I bear to my natural Country. I could rehearse much more, even by Experience that I have of this Evil, that hath happened to this Nation by these Occasions. But you know I have another thing to do, whereunto I must prepare me, for that

time draws near.

After he had thus fpoken, he kneeled down, faying to them that were about him, 'I befeech you all to bear me witness, that I die in the true Catholick Faith.' And then faid the Pfalms of Miserere. and De Profundis, his Pater Nofter, and fix of the first Verses of the Pfalm In te Domine, speravi, ending with this Verse, Into thy Hands, O Lord, I commend my Spirit:' And when he had thus ended his Prayers, the Executioner asked him Forgiveness; to whom he said, 'I forgive thee with all my Heart; and do thy part without Fear.' And bowing towards the Block, he faid, 'I have deferved a thousand Deaths:' And then laid his Head upon the Block; and so was beheaded: Whose Body with the Head was buried in the Tower, by the Body of Edward, late Duke of Somerfet. So that there lies before the high Altar in St. Peter's Church, two Dukes betwen two Queens: to wit, the Duke of Somerfet, and the Duke of Northumberland; between Queen Anne and Queen Catherine: All four beheaded.

At the same time and place also, were likewise beheaded, Sir John Gates and Sir Thomas Palmer,

Sir John Gates being upon the Scaffold, spoke these, or the like Words: My coming hither this day is to die; whereof I assure you all I am well worthy, for I have lived as viciously and wick-

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edly, as any Man hath done in the World. I was the greatest Reader of Scripture that might be of a Man of my degree, and a worfe follower thereof there was not living : For I did not read to be edified thereby, nor to feek the Glory of God; but contrarywife arrogantly to be feditious, and difpute thereof, and privately to interpret it after mine own Brain and Affection: Wherefore I exhort you all to beware how, and after what fort vou come to read God's holy Word. For it is not a trifle, or playing-game to deal with God's holy Mysteries. Stand not too much in your own Conceits. For, like as the Bee of one Flower gathers Honey, and the Spider poison the same; even so you, unless you humbly submit yourselves to God, and charitably read the fame, to the Intent to be edified thereby, it is to you as Poison, and worse; and it were better to let it alone.

And then, after he had asked the Queen's Highness Forgiveness, and all the World, he desired the People of their Charity to pray unto God with him, for Remission of his Sins; and then refusing the Handkerchief, laid down his Head which was

struck off at three Blows.

Sir Thomas Palmer, as foon as he came to the Scaffold, took every Man by the Hand, and defired them to pray for him; and then faid these words:

It is not unknown to you, wherefore I come hither: which I have worthily well deserved at God's hands. For I know it to be his Divine Ordinance, by this means to call me to his Mercy, and to teach me to know my self, what I am, and whereunto we are all subject. I thank his merciful Goodness: For he hath caused me to learn more in one little dark corner in yonder Tower, than ever I learned by any Travel, in so many places as I have been. For there I have seen what God is, and how inscrutable his won-

drous Works, and how infinite his Mercies be. I have there feen my felf thoroughly, and what I am: Nothing but a lump of fin, earth, dust, and of all Vileness the most vile. I have there seen and known what the World is, how vain, deceitful, transitory, and short; how wicked and loathforne. the works thereof are in the Sight of God's Majesty; how he neither regards the Menaces of the proud and mighty, nor despises the humbleness of the poor and lowly. Finally, I have there feen what Death is, how near hanging over every Man's Head, and yet how uncertain the time is; and how little it is to be feared. And should I fear Death? or be fad therefore? Have I not feen two die before mine Eyes? yea, and within the hearing of my Ears? No; neither the fprinking of the Blood, nor the shedding thereof, nor the Blood itself, shall make me afraid. And now taking my leave to the same, I pray you all to to pray for me. Come on, good Fellow; are you he that must do the Deed: I forgive you with all my Heart.

And then kneeling down, and laying his Head upon the Block, he faid 'I will see how fit the Block is for my Neck. I pray strike not yet:
for I have a few Prayers to say: and that done,

frike on in God's Name."

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His Prayer ended; and again defiring all to pray for him, he laid down his Head; which the Executioner took off at one stroke. — Thus Howes concerning the Death of these two Persons.

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CHAP. II.

Of her Coronation; and of a Tumult raised; and of her moderate Proceeding upon it.

Dr. Heylyn, p. 20.

SHE came with great Magnificence to the Abbey-Church; where she was met with three Silver Crosses, and fourscore singing Men, all in rich and noble Copes: (so sudden a recruit was made of those facred Vestments.) Amongst whom went the new Dean of Westminster, and divers Chaplains of her own; each of them bearing in their hands some Ensign or other. After them marched ten Bishops (which were as many as remained of her Perswasion) with their Mitres, rich Copes, and Crosserstaves, Sa.—Thus Dr. Heylyn concerning her Coronation.

Upon her being proclaimed Queen, she declared, That she would prosecute none for Religion, nor force their Consciences. But this could not hinder sactious Spirits from raising Tumults: whereof this was one.

Howes upon Stow, p. 613.

Mr. Bourn, a Canon of Paul's-Cross, not only prayed for the Dead, but also declared, that Dr. Bonner, Bishop of London, (lately restored and there present) for a Sermon by him preached in the same Place, upon the same Gospel, was about four years since, unjustly cast into the vile Prison of the Marsshalsea, and there kept during the Reign of King Edward the Sixth: Which Saying so offended some of the Audience, that they breaking Silence said, The Bishop had preached Abomination. Other some cried, Pull him out, pull him out: And some, being nearer the Pulpit, began to climb, wherewith the Preacher stept back, and one Mr.

Bradford, a Preacher of King Edward's time, stept into his place, and perswaded the Audience to Quietness and Obedience.

Nevertheless Mr. Bourn standing by Mr. Brad-

ford, one threw a Dagger at him.

Whereupon Mr. Bradford broke off his Speech; and forced himself, with the Help of John Rogers, another Preacher, to convey Mr. Bourn out of the Audience: whom, with great Labour they brought into Paul's-School.—Thus Howes.

Dr. Heylyn, p. 21.

Upon occasion of this Tumult, the Lords of the Council ordered the Mayor and Aldermen of London, to call the next day a Common Council of the City, and that they should charge every Housholder to cause their Children and Apprentices to keep to their own Parish-churches, upon Holy-days, and not fuffer them to attempt any thing to the violating of the common Peace: Willing them all to fignify to the faid Assembly, the Queen's Determination, uttered to them by her Highness in the Tower: which was, That albeit her Grace's Conscience was fettled in matters of Religion, yet she graciously meant, not to compel or confrain other Men's, otherwise than God should (as she trusted) put into their Hearts a perswasion of the Truth, which the was in, through the opening of his Word unto them by godly, virtuous, and learned Preachers.

She further set out this following Proclamation.

THE Queen's Highness well remembring what great Inconveniencies and Dangers have grown to this Realm, in Times past through the Diversities of Opinions in Questions of Reli-

gion: And hearing also that now of late the same

Contentions be again revived, through Writings, false Reports, and Rumours spread abroad by some

fome evil-disposed Persons; informs all her Sube jects. That the cannot now hide that Religion. which God and the World knows she hath ever professed from her Infancy hitherto: Which, as her Majesty is minded to observe and maintain for herfelf, by God's Grace, during her time; fo doth her Highness much desire, and would be glad the same were of all her Subjects quietly and charitably entertained. And yet she doth fignify unto all her Majesty's loving Subjects, That her Highness mindeth not to compel any of her faid loving Subjects thereunto: Forbidding nevertheless, the moving of any Seditions, by the interpreting the Laws after their Brains and Fancies; applying their whole Care, Study, and Travel, to live in the Grace of God, exercifing their · Conversations in such charitable and godly Doings, as their Lives may indeed express the great Hunger and Thirst they have of God's Glory; which, by rash Talk and Words, many have pretended. And in fo doing they should best please God, and live without Danger of the Laws. and maintain the Tranquillity of the Realm, And furthermore, for as much as it is well known, that Sedition, and false Rumours have been nourished and maintained in this Realm. by the the Subtilty and Malice of some evil-difopoled Persons who take upon them without sufficient Authority, to preach and interpret the Word of God after their own Brains, in Churches and

by playing Interludes, and printing of false fond Books, Ballads, Rhymes, and other lewd Treatises, concerning Doctrine in Matters now in

' other Places, both publick and private; and also

question. Her Highness therefore strictly charges and commands, That nothing in this kind be

evermore acted.'

Thus Dr. Heylyn relates her moderate Proceedings, as to Religion. G 2 CHAP.

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which God and the West dinews A full Relation of the Reconciling this Nation to its former Obedience, and Subjection to the Church of Rome. A parte Code Die Com ad Allers and Anno Reg. Mar. 2.

Dr. Heylyn, p. 41.

HE next Work was, the Reconciling this Nation to its former Obedience and Subjection to the Church of Rome. But before the attempting this, it was thought fit, to remove one Difficulty; which was most likely to hinder the Progress of this Design.

Convertations in Jours The Difficulty was this.

There was a general Fear, that if the Popes were restored to their former Power, the Church might' challenge Restitution of her former Possessions. Now to secure them against this Fear, they had not only the Promise of the King and Queen, but some Affurance under-hand from the Cardinal Legat: who knew right well, that the Church-lands had been fo chopped and changed by the two last Kings, as not to be restored without the manifest Ruin of many of the Nobility, and most of the Gentry, who were invested in the same.—Thus Dr Heylyn concerning this Obstacle.

Which being removed, the Work goes on : The Relation whereof is thus delivered by Sir Rich. Baker, p. 461.

Cardinal Pool, being fent for by the King and Queen, came over into England from Rome, as Legate à Latere. Whereupon a Parliament being called, and the King and Queen fitting there under a Cloth

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Cloth of State, with the Cardinal on their right hand; all the Lords, Knights, and Burgesses being present, the Bishop of Winchesser, Lord Chancellor, made a short Speech signifying the Presence of the Lord Cardinal, and that he was sent from the Pope, as his Legate à Latere, to do a work tending to the Glory of God, and the Benesit of them all: which (says he) you may better hear from his own Mouth.

Thus Sir Rich Baker.

Dr. Heylyn, p. 41.

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Then the Cardinal rose up, and made a very grave and eloquent Speech; First, giving them Thanks for being restored unto his Country: In recompence whereof he told them, That he was come to restore them to the Country, and Court of Heaven; from which by their Departure from the Church, they had been estranged. He therefore earnestly exhorts them to acknowledge their Errors, and chearfully to receive the Benefit, which Christ was ready by his Vicar, to extend unto them.

His Speech was faid to have been long, and artificial; but it concluded to this Purpose, That he had the Keys to open them a Way into the Church; which they had shut against themselves. by making fo many Laws to the Dishonour and Reproach of the See Apostolick: On the revoking of which Laws, they should find him ready to make use of the Keys, in opening of the Door of the Church unto them. It was concluded hereupon by both Houses of Parliament, That a Petition should be made in the Name of the Kingdom; wherein should be declared, how forry they were, that they had withdrawn their Obedience from the Apostolick See, and confented to the Statutes made against it; promiting to do their best Endeavour hereafter, That the faid Laws and Statutes should be repealed; befeeching the King and Queen to intercede for them with his Holiness, that they might be abfolved from their Crimes and Censures which they had incurred, and be received as Penitent Children into the Bosom of the Church.

These things being thus resolved upon, both Houses are called again to the Court, on St. Andrew's-day: Where being assembled in the Presence of the King and Queen, they were asked by the Lord Chancellor Gardiner, Whether they were pleased, that Pardon should be demanded of the Legate; and whether they would return to the Unity of the Church, and Obedience of the Pope, Supreme Head thereof? To which they assenting, the Petition was presented to their Majesties in the Name of the Parliament: Which being publickly read, they arose with a purpose to have moved the Cardinal in it: Who meeting their Desires, declared his Readiness in giving them that Satisfaction, which they would have craved.

And having caused the Authority given him by the Pope, to be publickly read; he shewed how acceptable the Repentance of a Sinner was in the sight of God; and that the very Angels in Heaven rejoyced at the Conversion of this Kingdom. Which said, they all kneeled upon their Knees, and imploring the Mercy of God, received Absolution for themselves, and the rest of the Kingdom: Which Absolution was pronounced in these following

Words, viz.

Our Lord Jesus Christ, who with his most precious Blood, hath redeemed and washed us from all our Sins and Iniquities, that he might purchase to himself a glorious Spouse, without Spot or Wrinkle, and whom the Father hath appointed Head over all his Church; He by his Mercy absolve you: And we by Apostolical Authority given unto us, by his Holiness Pope Julius the Third, his Vice-

gerent

gerent here on Earth, do absolve and free you, and every one of you, with the whole Realm and the Dominions thereof, from all Heresy and Schism, and from all and every Judgment, Censures, and Pains for that Cause incurred: And also we do restore you again to the Unity of our Mother the Holy Church, as in our Letters more plainly it shall appear: In the Name of the Father, and of the Son, and of the Holy Ghost.

Which Words of his being seconded by a loud Amen, by such as were present, he concluded that Day's work with a solemn Procession to the Chapel, for rendering Prayers and Thanks to Almighty God.

And because this great Work was wrought on St. Andrew's-day, the Cardinal procured a Decree, or Canon, to be made in the Convocation of the Bishops and Clergy, that from thenceforth the Feast of St. Andrew's-day should be kept in the Church of England for a Majus Duplex (as the Rituals call it) and celebrated with as much Solemnity as any other in the Year.

It was thought fit also, that the Actions of that Day should be communicated, on the Sunday following, at St. Paul's-Crofs, in the hearing of the Lord-Mayor, Aldermen, and the rest of the City: According to which appointment, the Cardinal went from Lambeth by Water, and landing at St. Paul's-wharf, from thence proceeded to the Church, with a Cross, two Pillars, and two Pole-axes of Silver born before him; received by the Lord Chancellor with a folemn Procession. They tarried till the King came from Westminster. Immediately upon whose coming the Lord Chancellor went into the Pulpit, and preached upon those Words of St. Paul, Rom. xiii. 'Brethren, ye are to know, that it ' is now time to rife from Sleep, &c.' In which Sermon he declared what had been done on the Friday before, in the Submission which was made to

the Pope, by the Lords and Commons, in the Name of themselves and the whole Kingdom; and the Absolution granted to them by the Cardinal, in the Name of the Pope. Which done, and Prayers being made for the whole Estate of the Catholick Church, the Company was for that time dismissed. And on the Thursday after, the Bishops and Clergy then assembled in their Convocation, presented themselves before the Cardinal at Lambeth, and kneeling reverently on their Knees, they obtained Pardon for all their Perjuries, Schisms, and Hereses. Upon which a formal Absolution was pronounced, that so all forts of People might partake of the Pope's Benediction, and thereby testify their Obedience and Submission to him.

The News whereof coming to the Pope, he caused not only many solemn Processions to be made in Rame, and most part of Italy; but proclaimed a Jubilee to be held on the 24th of December then next coming. For the anticipating of which Solemnity he alleged this reason, That it became him to imitate the Father of the prodigal Child; and having received his lost Son, not only to express a domestical Joy, but likewise to invite all others to partake thereof.

During this Parliament was held a Convocation also, (as before was intimated) by whom a Petition was prepared, to be presented in the Name of the Convocation, to both their Majesties, humbly beseeching them, that they would be pleased to intercede with the Cardinal, not to insist on the re-

storing of Church-lands.

Which Petition, being not easy to be met withal, and never printed before, is here subjoined, according to the Tenor and Effect thereof in the Latin Tongue.

WE, the Bishops, and Clergy, of the Province of Canterbury, affembled in Convocation, during the fitting of this Parliament according to the ancient Custom, with all due reverence and humility do make known to your Majesties, That though we were appointed to take upon us the Care and Charge of all those Churches, in which we are placed, as Bishops, Deans, Arch-Deacons, Priefts, or Vicars; as also of the Souls therein committed to us, together with all Goods, Rights and Privileges thereunto belonging, according to the true intent and meaning of the Canons made in that behalf: And that in this Respect we are bound to use all lawful means for the Recovery of those Goods Rights, Privileges, and Jurisdictions, which have been loft in the late desperate and pernicious Schism, and to regain the same unto the Church, as in her first and right estate: Yet notwithstanding, having taken muture deliberation of the whole matter among our felves, we cannot but ingeniously confess, That we know well, how difficult a thing (if not impoffible) it is, to recover the faid Goods unto their Churches, in regard of the manifold unavoidable Contracts, Sales, and Alienations which have been made about the fame : And that if any fuch thing should be attempted it would not only redound to the disturbance of the Publick Peace; but be a means, that the unity in the Catholick Church, which by the Goodness of your Majesties had been fo happily begun, could not obtain its defired effect, without very great difficulty: Wherefore, preferring the Publick Good and Quiet of the Kingdom before our own private Interest; and the Salvation of fo many Souls, redeemed with the precious Blood of Christ, before any earthly things whatsoever, and not feeking our own, but the things of Jesus Christ, We do most earnestly, and most humbly befeech your Majesties that you would graci-G 5 oufly

oully vouchfafe to interceed in our behalf with the most Reverend Father in God, the Lord Cardinal Pool, Legate à Latere from his Holiness, that he would please to settle and confirm the said Goods of the Church, either in whole or in part (as he thinks most fit) on the present Occupants thereof, according to the Power and Faculties committed to him, Thereby preferring the publick Good before the Private; the Peace and Tranquillity of the Realm, before Suits and Troubles; and the Salvation of Souls before earthly Treasure. And for our parts, we do both now, and for all times coming. confent to all, and every thing, which by the faid Lord Legate shall, in this case, be finally ordained. and concluded on: Humbly, befeeching your Majesties to perswade the Lord Cardinal, not to be too strict, and difficult in the Business.

And we do further befeech your Majesties, to take fuch courfe, that our Ecclefiastical Rights. Liberties, and Jurisdictions which have been taken from us, by the iniquity of the former times, and without which we are not able to discharge our common Duties, either in the exercise of the Pastoral Office, or the Cure of Souls, committed to our trust and care, may be again restored unto us, and be perpetually preserved inviolably, both to us and our Churches: And that all Laws which have been made to the prejudice of this our Jurisdiction, and other Ecclefiastical Liberties, or otherwise have proved a hindrance to it, may be repealed, to the Honour of God, and the Temporal and Spiritual Profit, both of your Majesties and this Realm : Giving our felves affured hope, that your most Excellent Majesties, according to your singular Piety to Almighty God, for fo many, and fo great benefits received from him, Will not be wanting to the necessities of the Kingdom, and the occasions of the Churches, having Cure of Souls: But, that you will confider

consider, and provide, as need shall be, for the Peace thereof.

Which Petition being thus drawn-up, was humbly offered to the Legate; and being affented unto there was a General and Solemn Procession throughout London, to give Thanks for their Conversion to the Catholick Church.

In this Procession, there were Ninety Crosses, an Hundred and Six Priests in Copes, Eight Bishops in Pontificalibus, followed by Bonner, Bishop of London, carrying the Blessed Sacrament under a Canopy, attended by the Lord Mayor, and Companies, in their several Liveries: Which Solemn Procession being ended they all returned into the Church of St. Paul, where the King and Cardinal together with all the rest, heard Mass: And the next day the Parliament and Convocation were Dissolved.—Thus largely Dr. Heylyn, concerning this great Solemnity.

For a more full Satisfaction in this Relation, I will here infert some Acts made in this Parliament, in order to this business. To be found in the Statute Book.

An Act for Repealing of all Statutes, Articles and Pravisions made against the See Apostolick, since the Twentieth year of Henry the Eighth.

WHEREAS, since the Twentieth year of King Henry the Eighth, much False and Erroneous Doctrine hath been Taught, Preached and Written, partly by divers, the natural-born Subjects of this Realm; and partly being brought in hither from sundry other Foreign Countries, hath been sown and spread abroad within the same: By reason whereof as well the Spirituality as the Temporality of this Kingdom, have swerved from the Obedience of the See Apostolick, and declined from the Unity of Christ's Church, and have so

ment, &c.

continued, until fuch time, as your Majesty, being fettled in the Royal Throne, the Pope's Holiness and the See Apostolick, fent hither unto your Majesty, as a Person undefiled, and by God's Goodness preserved from the common infection aforesaid, and to the whole Realm, the most Reverend Father in God, the Lord Cardinal Pool, to call us home again into the right way, from whence we have all this long while wandred and strayed abroad: And we, after fundry long and grievous Plagues and Calamities, feeing by the Goodness of God our own Errors, have acknowledged the same unto the fame most Reverend Father in God, and by him been, and are received and embraced into the Unity and Bosom of Christ's Church, upon our humble fubmission and promise made (for a Declaration of our Repentance) to Repeal and Abrogate such Acts and Statutes as had been made in Parliament fince the faid Twentieth year of the faid King, against the Supremacy of the See Apostolick, as in our Submission exhibited appears: The tenor whereof here ensueth: 'We, the Lords Spiritual and ' Temporal, and the Commons Affembled in this present Parliament, in the name of our selves, and the whole Kingdom, do declare our selves very forry, and repentant of the Schism and Disobedience, committed in this Realm, and the Dominions thereof, against the See Apostolick, either by making, agreeing, or executing any Laws, Ordinances, or Commands against the Supremacy of the faid See; or otherwife, by doing or fpeaking any thing that might impugn the fame : · Offering our felves, and promiting by this our ' Supplication, that for a token and acknowledgment of our faid repentance, we be and shall be always ready, to the utmost of our Power, to do what lies in us, for the abrogating, and the repealing of the faid Acts and Ordinances in this present Parlia-

Whereupon

Whereupon we most humbly desire your Majesty to set forth this our most humble Suit, That we may obtain from the See Apostolick, release, and discharge from all danger of such Censures and Sentences, as by the Laws of the Church we are fallen into; and that we may, as Children repentant, be received into the bosom and unity of Christ's Church, so as this Noble Realm, with all the members thereof, may, in this unity, and perfect obedience to the See Apostolick, serve God and your Majesty, to the surtherance and advancement of his Honour and Glory, &c.

This Petition being granted they further add:

We being now, at the Intercession of your Majesty, associated, discharged, and delivered from Excommunication, Interdiction, and other Censures Ecclesiastical, which have hanged over our heads, for our said faults, since the time of the said Schism mentioned in our Supplication.

May it therefore now please your Majesty, That for the better accomplishment of our promise, made in the said Supplication, we may Repeal all Laws and Statutes made contrary to the said Supremacy and See Apostolick during the said Schism.

Thus, as to the Repealing of all fuch Laws made in the Reign of King Henry the 8th.

Another Act for the Repealing of certain Statutes made in the time of King Edward the Sixth.

PORASMUCH, as by divers and feveral Acts of Parliament, made in the time of King Edward the Sixth, as well the Divine Service, and good Administration of the Sacraments, as divers other matters of Religion (which we and our fore-fathers found in this Church of England, to us left by the Authority of the Catholick Church) be partly alter-

ed, and in some part taken from us; and in place thereof new Things imagined, and set forth by the said Acts; such as a sew, of singularity, have of themselves devised: Whereof hath ensued amongst us, in a very short time, numbers of diverse and strange Opinions, and diversity of Sects; and thereby grown great unquietness, and much discord, to the great disturbance of the Kingdom: And in a very short time like to grow to extreme peril, and utter consusion of the same, unless some remedy be in that behalf provided: Which Thing all True, Loving, and Obedient Subjects ought to foresee, and to provide against, to the utmost of their power, &c.

Be it therefore Enacted, &c.

A third Act for the Repeal of Two several Acts, made in the time of King Edward the Sixth; touching the Dissolution of the Bishoprick of Durham.

THEREAS, there hath been, time out of mind of any man to the contrary, a See of a Bishop of Durbam; commonly called, The Bishoprick of Durbam, which hath been one of the most ancient and worthiest Bishopricks, in Dignity, and Spiritual Promotion, within the Realm of England; and the fame place always supplied, and furnished with a man of great Learning, and Virtue; which was both to the Honour of God, and the increase of his True Religion; and a great Surety to that part of the Realm: Nevertheless the said Bishoprick was without any just cause, or consideration, by Authority of Parliament, Dissolved, Extinguished, and Exterminated: And further by the Authority of the faid Parliament, it was Ordained, and Enacted, That the faid Bishoprick, together with all the Ordinary Jurisdiction thereunto appertaining, should be adjudged clearly disfolved and extinguished: and

that King Edward the Sixth should from thenceforth have, posses, and enjoy, to him, his Heirs, and Successors, for ever, whatsoever did appertain or belong to the said Bishoprick, in as large and ample Manner and Form, as any Bishop thereof had, held, or possesses, or, of right, ought to have had, held, or possesses.

Be it therefore enacted, &c.

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Thus far, as to these Acts of Parliament.

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CHAP. IV.

A Relation of some English Protestants that for sook the Kingdom, and of the Factions, and Schisms, that were among st them, being in other Countries.

Anno Reg. Mar. 3.

Dr. Heylin, pag. 59.

MANY English Protestants for sook the Kingdom, to the number of eight Hundred: who having put themselves into several Cities, partly in Germany, and partly amongst the Switzers, and their Confederates, kept up the Face and Form of an English Church, in each of their several Congregations. Their principal retiring places amongst the last were Arow, Zurick, and Geneva: And in the first, the Cities of Emden, Strasburg, and Frankfort.

In Frankfort they enjoyed the greatest privileges, and therefore resorted thither in greatest numbers: which made them the more apt unto Schisms and Factions. At their first coming to the place, they were permitted to have the use of one of their Churches; which had before been granted to such French Exiles as had repaired thither on the like occasion: yet so, that the French were still to hold their Right; the English to have the use of it one

Day, and the French another; and on the Lord's Day, so to divide the Hours between them, that the one might be no hindrance unto the other.

It hath been also said. That there was another condition imposed upon them, of being conformable to the French in Doctrine and Ceremonies: Which condition, if it were imposed, and not fought by themselves, must needs be very agreeable to the temper and complexion of their principal Leaders; who being, for the most part, of the Zuinglian Gospellers, at their going hence, became the great promoters of the Puritan Faction at their coming home. The Names of Wbittingbam, Williams, Goodman, Wood, and Sutton, who appeared in the head of this Congregation, declare sufficiently of what Principles they were, and how willing they would be to lay aside the face of an English Church, and frame themselves to any Liturgy but their own.

The noise of this new Church at Frankfort, occasioned Knox (who after proved the great Incendiary of the Realm and Church of Scotland) to leave his Sanctuary in Geneva, in hope to make a better market for himself in that Congregation.

These Frankfort-Schismaticks desire, That all Divine Offices might be executed according to the Order of the Church of Geneva; which Knox would by no means yield to, thinking himself as able to make a Rule for his own Congregation, as any Cal-

vin of them all.

Infinite were the Confusions which they had a-mongst themselves, and from hence was the beginning of the Puritan Faction against the Rites and Ceremonies of the Church; that of the Presbyterians against the Bishops, or Episcopal Government; and finally, that also of the Independents against the Superintendency of Pastors and Elders.

But Sorrow seldom goes alone; for their differ-

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ing from the Government, Form, and Worship, established in the Church of England, drew on an Alteration also in point of Doctrine. Such of the English as had retired to Geneva, employed themselves in setting out a new Translation of the Bible in the English Tongue; which afterwards they published with certain marginal Notes upon it, very heterodox in point of Doctrine; some dangerous and seditious, in reference to the Civil Magistrate; and some as scandalous, in respect of Episcopal Government.

From this Time the Galvinian Doctrine of Predestination began to be dispersed in English Pamphlets, as the only necessary, Orthodox, and saving Truth.—Thus Dr. Heylyn, concerning these Protestants.

But now leaving these Consusions, the Effect of Schism; we will here relate a princely Work of Piety, done by the Queen.

CHAP. V.

Of the Queen's Resolution of restoring Church-Lands, and of what she did actually restore before ber Death.

Anno Reg. Mar. 4.

Dr. Heylyn, pag. 56.

Before the undertook this Work, the thought it necessary to communicate her purpose unto some of the Council: and therefore called them to her; the is said to have spoken to them in these sollowing Words:

- We have willed you to be called to Us, to the intent you might hear of me, my Conscience,
- and the Resolution of my Mind, concerning the
- Lands and Possessions, as well of Monasteries, as of other Churches whatsoever, being now in my
- Possession. First

First, I do consider, that the said Lands were taken away from the Churches aforesaid in time of Schism; and that by unlawful means, such as are contrary both to the Law of God, and of the Church: For which Caufe my Conscience doth onot fuffer me to detain them. And therefore I do here expressly refuse, either to claim, or retain those Lands for mine: But with all my heart, freely and willingly, without all Faction, or Condition, here and before God, I do furrender and relinquish the said Lands and Possessions, or Inheritances whatfoever; and renounce the fame with this mind and purpose, that order and dis-' position thereof may be taken, as shall seem best liking to the Pope or his Legate, to the Honour of God, and Wealth of this our Realm. albeit, you may object to Me again, That the State of my Kingdom, the Dignity thereof, and my Crown Imperial, cannot be honourably maintained and furnished without the Possessions aforefaid: Yet notwithstanding, (and so she had affirmed before, when she was bent upon the Restitution of the Tenths and First Fruits) I set more by the Salvation of my Soul, than by Ten fuch Kingdoms: And therefore the faid Possessions I utter-' ly refuse here to hold, after that fort and Title: And give most hearty Thanks to God, who hath given me a Husband of the same mind; who hath ono less good Affection in this behalf, than I myfelf. Wherefore I charge and command, That my Chancellor (with whom I have conferred my mind in this matter) and you Four, do refort To-morrow together, to the Legate, fignifying to him the Premises in my Name. And give your Attendance upon me, for the more full Declaration of the State of my Kingdom, and of the aforesaid Possessions, according as you yourselves do understand the Matter, and can inform him in the fame.'

Upon this opening of her Mind, the Lords thought it requisite to direct some Course, wherein she might fatisfy her Defires, to her own great Honour, and yet not alienate too much at once of the publick

Patrimony.

The Abbey of Westminster had been founded for a Convent of Benedictine Monks by King Edward the Confessor, valued at the Suppression by King Henry the Eighth, at the yearly Sum of three thoufand nine hundred feventy-feven Pounds in good old Rents, Anno 1539. At which time, having taken to himself the best and greatest part of the Lands thereof; he founded with the rest a Collegiate Church, confisting of a Dean, and secular Canons. But now the Queen put into it a Convent of Benedictines, confisting of an Abbot, and fourteen Monks: which with their Officers, were as many as the Lands then left upon it, would well maintain.

A Convent of Observants (being a reformed Order of Franciscan Friars) had been founded by King Henry the Seventh, near the Manor of Greenwich; and was the first which felt the Fury of King Henry the Eighth, by reason of some open opposition made, by some of the Friars, in favour of Queen Catherine, the Mother of the Queen now reigning: Which moved her, in a pious Gratitude, to reedify that ruined House, and to restore as many as could be found of that Order, to their old Habitations; making up their Corporation with some new

Observants, to a competent Number.

She gathered together also a new Convent of Dominican, or Black-Friars; for whom she provided a House in Smithfield, in the City of London; fitting the same with all Conveniencies, both for the Divine Office, as likewise for other necessary

At Sion, near Brentford, there had been antiently a House of religious Women, Nuns of the Order

of St. Bridget, dissolved, as were all the rest, by King Henry the Eighth. Such of these as remained alive, with the addition of some others, who were willing to embrace that course of Life, made up a competent Number for a new Plantation: These she restored likewise to their old Habitation, repairing their House, and laying to it a sufficient Estate in Lands, for their suture Maintenance.

At Sheen, on the other side of the Water, there had been antiently another religious House not far from a Mansion of the Kings; to which they much resorted, till the building of Richmond. This House she stocked with a new Convent of Carthusians, and endowed it with a Revenue great enough

to maintain that Order.

And the next Year, having closed up the Westend of the Quire, or Chancel, of the Church of St. John's near Smithfield, (which was all the Protector Somerset had left standing of it) she restored the same to the Hospitality of the Knights of St. John, to whom it formerly belonged, assigning a liberal Endowment to it for their more honourable Subsistence.

An Hospital had been formerly founded in the Savoy, by her Grand-father King Henry the Seventh, for the relief of such Pilgrims, as either went on their Devotions to the Shrine of St. Thomas Becket of Canterbury, or any other eminent Shrine, or Saint, in these parts of the Kingdom. Now this Hospital being destroyed by Edward the Sixth, and the Means disposed of, it could not be restored to its first condition, but by a new Endowment from such other Lands belonging to religious Houses, which were remaining in the Crown.

But the Queen was so resolved upon it, and withal so desirous to add some Works of Charity unto those of Piety; or else in Honour of her Grandfather, (whose Foundation she restored at Green-

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a convenient yearly Rent allotted to the Master and Brethren, for the Entertainment of the Poor, according to the tenor and effect of the first Institution. Which prince-like act, so wrought upon the Maids of Honour, and other Ladies of the Court, that for the better attaining of the Queen's good Grace, they furnished the same at their own Costs, with new Beds, Bedding, and other necessary Furniture, in a very ample manner. In which Condition it continues to this very Day; the master-ship of the Hospital being looked on as a good Preferment for any well-deserving Man about the Court.

How far the Queen's Example, seconded by the Ladies about the Court, countenanced by the King, and earnestly insisted on by the Pope, might have prevailed on the Nobility and Gentry, for doing the like, either in restoring their Church-Lands, or assigning some part of them to the like Foundations, it is hard to say: most probable it is, that if the Queen had lived some few Years longer, either for love to her, or for fear of gaining the King's Displeasure, or otherwise out of an unwillingness to incur the Pope's Curse, and the Church's Censures, there might have been very much done that way, though not all at once.

That which might have much furthered this Business, was the Greatness to which Philip had attained at this present time, when the Queen was most intent on these new Foundations. For having passed over to Calais in the Month of September, Anno 1555. And the next Day going to the Emperor's Court, which was then at Brussels, he found his Father in a Resolution of resigning to him all his Dominions and Estates, except the Empire (or the bare Title rather of it) which was to be surrendered to his Brother Ferdinand: not that he had not a Design to

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fettle the Imperial Dignity on his Successor in the Realm of Spain, for the better attaining of the universal Monarchy, which he was said to have aspired to, over all the West: But that he had been crossed in it by Maximilian, the eldest Son of his Brother Ferdinand, who succeeded to his Father in it, and lest the same Hereditary, in a manner, to the Princes of the House of Austria, of the German race.

For Charles, grown weary of the World, broken with Wars, and desirous to apply himself to divine Meditation, resolved to discharge himself of all Civil Employments, and spend the remainder of his Life in the Monastery of St. Justus, situated amongst the Mountains of Estramadura, a Province

in the Realm of Castile.

In pursuance whereof, having called before him the principal of the Nobility, and great Men of his feveral Kingdoms and Estates, he made a Resignation of all his hereditary Dominions to King Philip his Son; having then scarce attained to the Fifty fifth Year of his Life, to the great Admiration of all the World.—Thus Dr. Heylyn, concerning this noble Action of the Queen.

CHAP. VI.

A Proclamation against the setting out of seditious Books, and of the Conventicles, and seditious Meetings of Sectaries; and a Word concerning the Lutherans.

Anno Reg. Mar. 5.

The PROCLAMATION.

Dr. Heylyn, pag. 70.

WHEREAS divers Books, filled with Herefy, Sedition, and Treason, have of late been daily brought into this Realm, out of foreign Countries: tries; and also some covertly printed within this Realm, and cast abroad in sundry parts thereof; whereby not only God is dishonoured, but likewise encouragement given to disobey lawful Princes, and Governors. Therefore, for redress hereof, we command the suppressing of all such Books,—Thus Dr. Heylyn relates this Proclamation.

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Seditious Meetings.

Dr. Heylyn, pag. 73.

Now besides these seditious Books, they had like-wise their Conventicles, or seditious Meetings, even in London itself: In one of which Congregations, that namely, whereof Bentham was at that time Minister; there assembled seldom under Forty, many times an Hundred, and sometimes two Hundred; but more or less, as it stood most with their Convenience and Sasety. They had not all the Conveniency of such Meetings; but they met frequently enough in smaller Companies.—Thus Dr. Heylyn, concerning these Meetings.

A Remark concerning Sectaries.

There is one thing very remarkable in these Sectaries; which is, That although they all agree in a general Malice against the Catholick Religion; yet they strangely disagree amongst themselves; by surious Anmosities, and Hatred one against another. One Example whereof is here related by Dr. Heylyn, pag. 80. in this following short Note concerning the Lutberans.

The Lutherans abominated nothing more than an English Protestant, because they concurred not with them in their Doctrine of Consubstantiation. Insomuch that Peter Martyr tells us of a Friend of his in the dukedom of Saxony, that was generally hated by the rest of his Countrymen, for being hospitable to some sew of the English Nation. And it

Epistle of this Year, that the Lutherans could find no other Names but the Devil's Martyrs, for such as suffered Death in England, in defence of Religion.

Now one ground of this their Hatred was, That John à Lasco, and his Company, had been lately there, where they fpoke fo reproachfully of Luther, the Augustan Confession, and the Rites and Ceremonies of their Churches, as rendred them uncapable of any better Entertainment than they found amongst them. And by the Behaviour of these Men, coming then from England, the Lutherans past their Judgment on the Church itself; and confequently on all those who suffered in defence thereof. Some of the Lutherans had given out, on the former Ground, That the English had deservedly suffered the greatest Hardships, both at home, and abroad, because they writ and spoke so irreverently of the bleffed Sacrament. - Thus Dr. Heylyn, concerning the Lutherans detesting an English Protestant.

Nothing occurring more in this Queen Reign, (as to these Matters of Religion) we will now give an Account of the Years when these Changes were made; with an Addition of some Works of Piety, done by ber, and in her Time.

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IN the first Year of this Queen's Reign, all Bishops that had been deprived in the time of King Edward the Sixth, were restored to their Bi-

shopricks, and the new removed.

Also this Year, on the twenty-seventh of August, the Service was sung in Latin in St. Paul's Church. The Pope's Authority being likewise, by Act of Parliament, restored in England, and the Mass commanded in all Churches to be used.

In her second Year, the Realm is absolved, and reconciled

reconciled to the Church of Rome; and First Fruits

and Tenths, restored to the Clergy.

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nd led In her third Year, eight hundred English Protestants for sook the Kingdom; who fell into great Confusions amongst themselves, being in other Countries.

In her fourth Year, Monasteries were begun to be re-edified.

In her fifth Year, great Endeavours were used by Sectaries, to raise Sedition, by seditious books,

and unlawful Meetings, or Conventicles

In her fixth Year, she built publick Schools in the University of Oxford: which being decayed in tract of Time, and of no beautiful Structure when they were at the best, were taken down: In place whereof (but upon a larger extent of Ground) was raised that goodly and magnificent Fabrick, which we now behold.

Works of Piety.

The Queen restored a great part of the Abbey-Lands that were in her Possession.

In her first Year, Sir Thomas White, then Mayor, erected a College in Oxford, called St. John's College. He also erected Schools at Bristol and Reading, and gave two thousand Pounds to the City of Bristol to purchase Lands; the Profits whereof to be employed for the benefit of young Clothiers.

In her third Year, died Sir John Gresbam, late Lord Mayor of London; who founded a Free-School at Holt, in Norfolk; and gave to every Ward in London Ten Pounds, to be distributed to the Poor.

Also to Maids Marriages, two hundred Pounds.

Cuthbert Tunstal, Bishop of Durbam, erected a goodly Library in Cambridge, storing it with many excellent, both printed and written Books. He also bestowed much upon Building, at Durbam, at Alnewick, and at Tunbridge. — Thus Sir Richard Baker,

Here you have had a short View of the great Zeal and Piety that was in this Nation, during the Reign of this Queen. And this delivered from the Months of her Enemies, the most zealous Prote-Stants.

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This Account being here ended, we will now proceed to relate, what Changes were made (as to Religion) in Queen Elizabeth's Time, wherein the Scene was totally altered; the following the Example of her Father and Brother, in going on with the Destructions and Confusions begun by them.

The last Part of these HISTORICAL COLLECTIONS. concerning a Fourth Change of Religion, made for POLITICK ENDS; and of the Occurrences concerning it, in the Reign of Queen ELIZABETH.

An Introduction.

we now behold. DEFORE we begin this Queen's Reign, we will D follow Dr. Heylyn's Order, first make a Relation out of him of the various Fortunes of her Mother Anne Boleign; of whom thus he writes in his

History of the Reformation, pag. 86.

- Anne Boleign, from her tender Years, was brought up in the Court of France, who returning into England, was preferred to be Maid of Honour to Queen Catherine; in whose Service the King falls in Love with her. But fo long concealed his Affections, that there was a great League contracted betwixt her and the young Lord Piercy, Son to the Earl of Northumberland. But that being broken off, by the Endeavours of Cardinal Wolfey; and the King laboured for a Divorce from Queen Catherine, that he might marry her; that also was fought to be obstructed by the Cardinal: Which being underflood by Mrs. Anne Boleign, she seeks all Ways for his Destruction; and prevailed fo far with the King, that he was prefently indicted, and attainted of a 91911 PræPræmunire; and not long after, by the Council of Thomas Cromwel, (who had formerty been the Cardinal's Solicitor in his Legatine Court) involves the whole Clergy in the same Crime with him. And by Perswasion of this Man, he requires of the faid Clergy, to acknowledge him for supreme Head. on Earth, of the Church of England; and to make no new Canons, and Constitutions; not to execute any fuch, when made, by his Confent. And having thus brought his own Clergy under his Command, he was the less folicitous how his Matters went in the Court of Rome, concerning his Divorce. Whereupon he privately marries Mrs. Anne Boleign : And a long Time after, to wit, three or four Months after the Birth of the Princess Elizabeth, began a Parliament; in which the King's first Marriage was declared unlawful; and the Succession of the Crown fettled upon his Iffue by this fecond Martiage : An Oath being devised in maintenance of the faid Succeffion; and not long after, Moor and Fifter were executed for refuling to take that Oath.

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The new Queen being thus settled; and considering, that the Pope and she had such different Interests, that they could not subsist together, she resolved to suppress his Power what she could. But finding, that the Pope was too well entrenched, to be dislodged upon a sudden, it was advised by Cromwel, to begin with taking in the Outworks first; which being gained, it would be no hard Matter

to beat him out of his Trenches.

In order whereunto a Visitation is begun, in which a diligent Enquiry was to be made into all Abbeys, Priories, and Nunneries within the Kingdom: (an Account of which Visitation, and the Dissolution of Abbeys, hath been formerly given in the Reign of King Henry the Eighth.)

But the new Queen (for whose sake Cromwel had contrived that Plot) did not live to see this Dissolution.

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For such is the uncertainty of human Affairs. that when she thought herself most secure, and free from Danger, she became most obnoxious to the ruin prepared for her. It had pleafed God, upon the eighth of January, to put an end unto the Calamities of the virtuous, but unfortunate Queen, unto whose Bed she had succeeded: The News whereof the entertained with fuch Contentment. that she caused herself to be apparelled in lighter Colours than was agreeable to the Season, or the fad Occasion. Whereas, if the had rightly underflood her own Condition, she could not but have known, that the long Life of Queen Catherine, was to be her best Preservation against all Changes, which the King's loose Affections, or any other Alteration in the Affairs of State, were otherwise like to draw upon her.

But this Contentment held not long, for within three Weeks after, the fell in Travail; in which the miscarried of a Son, to the extreme discontent of the Father; who looked upon it, as an Argument of God's Displeasure, as being much offended at this second Marriage. He then began to think of his ill Fortune, with both his Wives; both Marriages subject to Dispute, and the Legitimation of both his Daughters, likely to be called in question, in the time succeeding. He must therefore cast about for another Wise, of whose Marriage, and his Issue by her, there could rise no Controversy. His Eye had carried him to a Gentlewoman in the Queen's Attendance; on the enjoying of whom he so fixed his Thoughts, that he had quite obliterated all Re-

membrance of his former Loves.

Whereupon he began to be as weary of Queen Anne's Gaieties, and secular Humour, as formerly, of the Gravity, and Reservedness of Queen Catherine. And causing many Eyes to observe her Actions, they brought him a Return of some Particulars;

lars; which he conceived, might give him a fuffi-

cient Ground to proceed upon.

The Lord Rochfort (her own Brother) having fome Suit to obtain (by her means) of the King, was found whifpering to her on her Bed, when she was in it; which was interpreted for an Act of some Dishonour done, or intended to be done to the King: in the aggravating whereof, with all odious Circumstances, none was more forward, than

the Lady Rochfort herself.

It was observed also, That Sir Henry Norris, Groom of the Stole to the King, had entertained a very dear Affection for her; not without giving himself hopes of succeeding in the King's Bed, if she chanced to survive him: And it appeared that she had given him Opportunity, to make his Affection known, and to acquaint her with his Hopes; which she expressed, by twitting him, in a frolick Humour, with looking for dead Mens Shoes.

Weston and Breerton, both Gentlemen of the Privy Chamber, were observed also to be very diligent in their Services and Addresses to her; which were construed more to proceed from Love, than

Duty.

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Out of all these Premises, the King resolved to come to a Conclusion of his Aims and Wishes.

A folemn Tilting was maintained at Greenwich; at which both the King and Queen were present; the Lord Rocbfort, and Sir Henry Norris being prin-

cipal Challengers.

Here the Queen (by chance) let fall her Handkerchief; which was taken up by one of her supposed Favourites, who stood under the Window; whom the King perceived to wipe his Face with it. This, taken by the King to have been done of purpose, he thereupon leaves the Queen, and all the rest, and goes immediately to Westminster: Rockfort and Norris, are the next Day committed to

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the Tower; and the Queen likewise. After which Breerton and Weston, with Mark Smeton, one of the King's Musicians, were committed on the same Occasion. These Persons being thus committed, and the Cause made known, the next Care was to find sufficient Evidence for their Condemnation. It was objected, That the Queen, growing out of hope of having any issue Male by the King, had used the Company of the Lord Rochfort, Norris, Breerton, Weston, and Smeton; involving her at once in no smaller Crimes, than Adultery and Incest.

It appears by a Letter of Sir William Kingston, Lieutenant of the Tower, that he had much Communication with her, when she was his Prisoner; in which her Language seemed to be broken, and distressed, betwixt Tears and Laughter. She exclaimed against Norris, as if he had accused her. It was further signified in that Letter, that she named some others, who had obsequiously applied themselves to her Love and Service, acknowledging such Passages, as shewed, that she had made use of very great Liberties. The Conclusion of this Business was, That both the Queen, and the rest of the Prisoners were all put to Death.

So died this great Lady; one of the most remarkable Mockeries and Disports of Fortune, which these last Ages have produced; raised from the Quality of a private Lady, to the Bed of a King: crowned on the Throne, and executed on the Scaffold; the Fabrick of her Power and Glory being six Years in building; but cast down in an Instant: The Splendorand Magnisicence of her Coronation, seemed to have no other End, but to make her the more

glorious Sactifice, at the next Alteration.

But her Death was not the chief Mark the King aim'd at. If she had only lost her Head, though with the loss of her Honour, it would have been no Bar to her Daughter Elizabeth, from succeeding her

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Father in the Throne. Now he must have his Bed free from all such Pretensions; the better to draw on the following Marriage.

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It was therefore thought necessary, that she should be separated from his Bed, by some other means than the Ax or Sword; and that he should be legally separated from her in a Court of Judicature; when the Sentence of Death had deprived her of all means, as well as of all manner of Desire to dispute the Point.

It doth not appear in Record, upon what ground this Marriage was dissolved. All which occurs, in reference to it, is a solemn Instrument, under the Seal of the Archbishop Cranmer; by which that Marriage is declared (on good and valid Reasons) to be null and void.

Which Sentence was pronounced at Lambeth, in the Presence of most of the great Men of that time, and approved by the Presates and Clergy assembled in their Convocation; and lastly, confirmed by Act of Parliament.

In which Act, there also passed a Clause, which declared the Lady Elizabeth to be Illegitimate.—
Thus far Dr. Heylyn, concerning her Mother.

- ' Now because the Relation here made concerning this Queen, belongs to the Reign of King
- 'Henry the Eighth; I think it will not be altogether improper to infert a Speech made in that King's
- Reign, which did not come to my Hands time
- enough to be put into its proper Place.'

A Speech made in the Upper House of Parliament, by Dr. John Fisher, Bishop of Rochester, in the Reign of King Henry the Eighth, in opposition to the suppressing of the lesser Monasteries.

My Honoured Lords, which the series of a smart ?

THIS is the Place where your glorious and noble Progenitors have patronized the King-

Kingdom from Oppression. Here is the Sanctuary where, in all Ages but this of ours, our Mother Church found still a found Protection. I fhould be infinitely forrowful, that from you, that are fo lovely Branches of Antiquity, and Catho-· lick Honour, the Catholick Faith should be fo deeply wounded. For God's, and your own Goodness sake, leave not to Posterity, so great a Blemish, that you were the first, and only those that gave it up to Ruin. Where there is Caufe you nobly punish, and with Justice; but beware of infringing fo long-continued Privileges, or denying the Members of the Church, the parts of their · Advantage that is enjoyed by every private Subject. The Commons shoot their Arrows at our Livings, which are the Motives that conceit us, (or make us to be conceived) guilty. Is all the Kingdom innocent, and we only faulty, that there is no room left for other Confiderations far more weighty? The Diligence, Devotion, and Liberality of your great Forefathers endowed their Mother Church with fair and large Revenues, making it fill their greatest Care to keep her upright, able, fill in freedom: And will you give confent, that Like a fervile Bondmaid, the now finks lower to a naked Thraldom, and, by Degrees, be forced from her Mansion? If not, to what End serves the Flux of these Petitions, that taint your Ears with Lauguage far unfit the Ears of Christian · Princes. These strike not at the withered Branches, but, at the Tree, on which Religion groweth. Certainly, all are not guilty. Admit that fome, as they enforce (or urge) be vicious, must it conclude, there is none good amongst us, or able to reform their proper Vices? Will you affume a Power, till now unheard-of, to give away their Rites, by new-made Statutes? If you will · feek and fift our Constitutions, you shall therelu-

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find as strict Injunctions, as you can make, for Reformation. But, I suppose, it is not that is aimed at; pretence of Restauration (or Reformation) tends to ruin, elfe fuch Beginnings could not find such Favour. My Lords, confider well your Actions; be advised. This Cause feems only Ours, it will be Yours, if that the Mother Church do feel Injustice. Your Turns are next to feel the like Oppression. When Faith begins to fail, then all must perish. Heretick, (or Heretical) Fancies taint the common People, whom Novelties betray, even to Perdition. Let Neighbour Nations tell you your own Story. Huffe, Luther, and such frantick Teachers, cry out against the Church in all their Sermons, they do pretend nothing elfe but Reformation, when they themselves are deepest dyed in Mischief. What follows them, (to wit, Perdition) we may expect in Justice. The Church's Wealth, occasioned this first moving. If that were poor, our Vices would be Virtues, and none would be fo forward to accuse us. What can we look for then but Desolation, where private Ends are made a publick Grievance? Our lesser Houses are desired from us; not that their Value doth deferve the Motion; but, that the greater may fucceed their Fortune; which foon will follow, if the Gap be opened. The King himself, I hope, is too gracious, to fet abroach an Action so disordered: Nor, can I think, the Lower House of Commons will be so blind, to fecond this loofe Motion. Some giddy Brain, whose fading Fortunes lead him to hope to raise himself out of our Ruins, betrays their Judgments with a shew of Justice; which feeks in truth but meerly Innovation, which must fucceed, unless you do oppose it. Wherefore, my Lords, call back that antient Virtue, that fo long time hath fat in these your Places. Now is the time to shew your Worth; the Church

implores it, the Church which you acknowledge

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- for your Mother. If Liberty take place of Faith,
- farewel Religion. The Turk may then direct us how to guide in Rapine, Blood, and Murder.
- Foul Diffention proceeds from want of good De-
- wotion. The lack of Faith, begets these strange
- Conceptions, which time will make stark dead,

f if we continue.

Thus of this Speech.

Now we will proceed to relate what occurs in the Reign of Queen Elizabeth, as touching Matters of Religion.

CHAP. I.

Of ber praying for the Dead, and being crowned by a

the Wirtues, and rail Reg. Reg. Eliza In march to ac-

Howes upon Stow, pag. 635.

THE Princes Elizabeth, being proclaimed Queen, caused these solemn Rites to be personmed for her Sister and Charles the Emperor.

In the Abbey-Church of Westminster, the Corps of Queen Mary was very royally interred, with all folemn funeral Rites, and a Mass of Requiem.

In the same Place, and in like princely Manner, were performed solemn Obsequies for the late samous Emperor, Charles the Fifth,—Thus Howes.

daniel south to ver Coronation. sher of square

She was crowned according to the Order of the Roman Pontifical, by Dr. Owen Ogletborpe, Bishop of Carlisse; the only Man, amongst all the Bishops, who could be wrought on by her, to perform that Office:

Office: Whether it were that they faw some Alteration coming, to which they were resolved not to yield Conformity, or for some other Reasons, is

not certainly known.

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The Bishop of Ely had a particular Reason for his resusing this; because he had been one of those that were sent to Rome, to render the Submission of the Kingdom, to the Pope still living; and therefore could not now appear with Honour, in any such Action, as seemed to carry with it a Repugnancy, (if not a manifest Inconsistency) with the same Engagement. It cannot be denied but that there were three Bishops yet alive of King Edward's making, all of them zealously affected to the Resormation. And possibly it may seem strange, that the Queen received not the Crown rather from one of their Hands, than to put herself to the Hazard of so many Denials, as had been given her by the others.

But unto this it may be answered, That the said Bishops, at that Time were deprived of their Sees, and therefore not in a Capacity to perform that Service. Besides, there being at that time, no other Form established for a Coronation, than that which had much in it of the Ceremonies of the Church of Rome, she was not sure, that any of the said three Bishops would have acted in it, without such Alterations, and Omissions, in the whole course of the Order, as might have rendered the Action

questionable amongst captious Men.

And therefore finally she thought it more conducible to her Reputation amongst foreign Princes, to be crowned by the Hands of a Catholick Bishop, (or one, at least, that was accounted such) than if it had been done by any of the other Religion.—
Thus Dr. Heylyn.

But notwithstanding these Solemnities, and the profession of the Catholick Religion in all things, not only by Permission, but also by Command,

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(which sufficiently manifest, that there was nothing but human Policy in the Conduct of this Affair) yet a Change of Religion was designed, as will appear by what shall be here said.

nole A se di CoH AsP. II.

Of the Policy used, and strange manner of introducing this following Change of Religion, and of the Consequence of it, (to wit, a general Confusion in all Matters of Religion.)

Dr. Heylyn, pag. 103.

Legitimation, and the Pope's Supremacy, could not stand together, and that she could not possibly maintain the one without a discarding of the other. But in this case it concerned her to walk very warily, and not to unmask herself too much at once, before she had put herself into a posture of Ability to make good her Actions. Notwithstanding upon a serious Debate of all particulars, she was resolved to proceed to a Resormation, as the time should serve.

In order whereunto the constitutes her Privy-Council; which she compounds of such Ingredients, as might neither give Encouragement to any of those who wished well to the Church of Rome. or alienate their Affections from her, whose Hearts were more inclined to the Reformation. Now, as the Papists in the first beginning of the Reign of Queen Mary, hoping thereby to obtain her Fayour, began to build new Altars, and fet up the Mass fo feared it now with the Zealots among the Protestants; who measuring the Queen's Affections by their own, or elfe prefuming, that their Errors would be taken for an honest Zeal, employed themselves as bufily in the demolishing of Altars, and defacing of Images, as if they had been licenfed. and commanded to it by fome legal Warrant.

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It happened also, that some of the Ministers who remained at home, and others which returned in great Numbers from beyond the Seas, had put themselves into the Pulpits, and bitterly inveighed against the Superstitions, and Corruptions of the Church of Rome. The Papifts accused the others of Herefies, Schism, Innovation of the Worship of God. For the suppressing of which Disorders, the Queen commanded there should be no Disputes concerning Religion; and that no Man of what Perswasion soever he was, should be suffered to preach in publick, but only fuch as should be licensed. Which Command and Proclamation was fo strictly observed, that no Sermon was preached at St. Paul's- Cross, or any publick Place in London, till the Easter following.

At which time, when the Preacher was to go into the Pulpit, the Door was locked, and the Key thereof not to be found; fo that a Smith was fent for to break open the Door: and that being done, the like Necessity was found of cleansing, and making sweet the Place; which by a long disuse had contracted so much Filth and Nastiness, as rendered

it unfit for a present Sermon.

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By another Proclamation it was enjoined, that no Man of what Quality or Degree foever, should presume to alter any thing in the State of Religion, or innovate in any of the Rites and Ceremonies thereunto belonging, but that all such Rites and Ceremonies should be observed in all Parish Churches of the Kingdom, as were then used and retained in her Majesty's Chapel, until some surther Order should be taken in it. Only it was permitted, that the Litany should be said in the English Tongue; as likewise the Epistle and Gospel, at the Time of High Mass; which was accordingly done in all the Churches of London on the next Sunday after;

and by degrees, in all the other Churches of the

the Kingdom.

Further than this, she thought it not convenient to proceed at the present: Only she commanded the Priest or Bishop, (for some say it was the one, and some the other) who officiated at the Altar in the Chapel Royal, not to make any Elevation of the Sacrament, the better to prevent the Adoration, which was given to it; which she could not suffer to be done in her Sight, without a most apparent Wrong to her Judgment and Conscience: Which being made known in other Places, and all other Churches being commanded to conform themselves to the Example of her Chapel, the Elevation was forborn also in most other Places.

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And though there were no further Progress made towards a Reformation, by any publick Act, or Edict, yet secretly a Reformation in the Form of Worship, and consequently in Point of Doctrine, was both intended and projected.—Thus far Dr. Heylyn, concerning the Policy used in making

this Change.

This Relation is thus otherwise delivered by Sir Rich.
Baker, p. 474.

UEEN Elizabeth, intending an Alteration of Religion, would not do it all at once, and upon the sudden, but by little and little. As at first she permitted only the Epistles and Gospels of the Day to be read at Mass in English. But in all other Matters they were to follow the Roman Rite and Custom, until order could be taken for establishing Religion by Authority of Parliament. And a severe Proclamation was set out, prohibiting all Disputations of Religion. By which Means she both put the Protestants in Hope, and put no Papists out of Hope. Yet privately she committed the correcting of the Book of Common-Prayer, (set forth

forth in the English Tongue, under King Edward the Sixth) to the Care and Diligence of Dr. Parker and others.

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But the Matter was carried on so closely, that it was not communicated to any but the Marquis of Northampton, the Earl of Bedford, and Sir William Cecil. Soon after this, the Use of the Lord's Supper in both Kinds was by Parliament allowed: And (within two or three Months) the Sacrifice of the Mass was abolished, and the Liturgy in the English Tongue established; though (as some say) but with the Difference of six Voices in the House of Commons.

The next Month the Oath of Supremacy was offered to the Catholick Bishops and others; and the Month following Images were removed out of the Churches, broken and burnt. By these Degrees Religion in England was changed; the Supremacy confirmed to the Queen; as many of the Bishops as refused to take the Oath, were presently deprived of their Bishopricks, and Protestant Bishops put in the Possession of them.—Thus Sir Rich. Baker relates this strange Manner of changing Religion, by Degrees.

A necessary Consequence of these Proceedings was a general Consussion in Matters of Religion: Which is thus set down by Howes upon Stow,

At this time the English Nation was wonderfully divided in Opinions, as well in Matters of Ecclesiastical Government as in divers Points of Religion, by reason of three Changes within the Compass of twelve Years: Every one of these varying from that which was authorized by Henry the Eighth.

For King Henry assuming the Ecclesiastical Supremacy, with the First Fruits, and Tenths, maintained Seven Sacraments, with Obits, and Mass for the Quick and Dead.

King

King Edward abolished the Mass, authorized a Book of Common-Prayer in English, with Hallowing the Bread and Wine, &c. and established only Two Sacraments.

Queen Mary restored all Things according to the Church of Rome; reduced all Ecclesiastical Jurisdiction to the Papal Obedience, with Restitution of First Fruits and Tenths; permitting nothing within her Realm and Dominions, repugnant

to the Roman Catholick Church.

Queen Elizabeth, in her first Parliament, expelled the Papal Supremacy, resumed the First Fruits and Tenths; suppressed the Mass; and for the general Uniformity of her Dominions, established the Book of Common-Prayer in the English Tongue; forbidding all others.—Thus Stow concerning these prodigious Changes in Religion, made by publick Authority.

confirmed to the III eag A HID of the Biffiers as

Of the Order of the Establishment of this last Change of Religion by Parliament; and of a Speech made in Parliament, in Opposition to the Queen's Supremacy.

antibason so Dr. Heylyn, p. 107. The son

ly in reference to the Reformation, which was therein to be established. The Queen's Defign, in order to it could not be so closely carried, but that such Lords and Gentlemen, as had the managing of Elections in their several Counties retained such Men for Members of the House of Commons as they conceived most likely to comply with their Intentions for a Reformation: Amongst whom none appeared more active than the Duke of Norfolk, the Earl of Arundel, and Sir William Cecil.

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In this Parliament there passed an Act, for restoring to the Crown the Tenths, and First Fruits.

For the better drawing on of which Concession, it
was pretended that the Patrimony of the Crown
had been much dilapidated, and that it could not
be supported with such Honour as it ought to be,
if Restitution were not made of such Rents as
were of late dismembered from it. Upon which
Ground they also passed an Act for the Dissolution
of all such Monasteries, Convents, and Religious
Orders as had been founded, and established by the
Queen deceased.

When the Act of Parliament concerning the Supremacy came to be debated, it seemed to be a thing abhorrent, even in Nature and Policy, that a Woman should be declared Supreme Head on Earth of the Church of England. But those of the Resormed Party meant nothing else than to contend about Words, so they might gain the Point they aimed at: Which was the stripping of the Pope of all Authority within these Dominions; and fixing the Supreme Ecclesiastical Power in the Crown Imperial: And this they did, not by the Name of Supreme Head, (which they perceived might be liable to some just Exceptions) but (which comes all to one) of Supreme Governess.—Thus Dr. Heylyn.

I will here insert a Speech made in this Parliament, against this Supreme Ecclesiastical or Spiritual Authority granted to the Queen. The Person that spoke it, was Nicholas Heath, who was first Bishop of Worcester, and Lord President of Wales: Afterwards Archbishop of York, and Embassador into Germany; and made Lord Chancellor of England, by Queen Mary in the Year of our Lord 1555; and continued until he did surrender it up, in Queen

Elizabeth's time, to Sir Nicholas Bacon.

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The Person from whom I had this Speech told

me, That he found it in Manuscript, among the Papers and Notes of his Great Grand-father, George Parry, who had been High-Sheriff of Herefordsbire, in the second Year of the said Queen.

A Speech made in the Upper House of Parliament, against the Supremacy to be in her Majesty; by Nicholas Heath, Lord Chancellor of England, in the first Year of the Reign of Queen Elizabeth.

In the original Copy it is stilled 'A Tale told in in Parliament.'

For Oaths the Land Shall be cloathed in Mourning.

My Lords,

WITH all humble Submission of my whole Discourse to your Wisdoms, I purpose to speak to the Body of this Act, touching the Supremacy; that so, what this honourable Assembly is now a doing, concerning the passing of this Act, may thereby be better weighed, and considered by your Wisdoms.

First, When by the Virtue of this Act of the Supremacy, we must forsake and sly from the See of Rome, it would be considered, what matter lieth

therein; and what matter of Danger or Inconvenience; or else, whether there be none at all.

Secondly, If the Intent of this Act be to grant, or fettle upon the Queen's Majesty a Supremacy;

it would be confidered of your Wisdoms what this Supremacy is; and whether it doth confist in

Spiritual Government or Temporal?

fin Temporal, what further Authority can this House give her, more than what she already hath by Right of Inheritance? And not by our Gift, but by the Appointment of God: Being our sovereign Lord and Lady, our King and

Queen; our Empress and Emperor: And if fur-

ther than this, we acknowlede her to be Head of the Church of England, we ought also to grant,

that the Emperor, or any other Prince, being

Catholick, and their Subjects Protestants, are to

be Heads of their Church. Whereby we shall

do an Act, as difagreeable to Protestants as this

feems to Catholicks.

' If you fay, the Supremacy confifts in Spiritual

Concernments.

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Then it would be considered, what the Spiritual Government is; and in what Point it doth

chiefly confift: Which being first agreed upon,

tit would be further considered of your Wisdoms,

5 whether this House may grant it to her Highness

or not? And whether her Highness be an apt Per-

fon to receive the fame?

So, by thorough Examination of these Parts, your Honours shall proceed in this matter ground-

edly, upon fuch fure Knowledge, as not to be de-

ceived by Ignorance.

Now to the First Point, wherein I promised to examine what matter of Weight, Danger, or Inconvenience might be incurred by this our for-

faking, and flying from the Church of Rome, if

there were no further Matter therein, than the withdrawing our Obedience from the Pope's Per-

fon, (supposing that he had declared himself to be

a very austere and severe Father to us) then the Business were not of so great Importance, as in-

deed it is, as will immediately here appear.

For, by relinquishing and forsaking the Church, or See of Rome, we must forsake and sly from all

General Councils.
Secondly, From all Canonical and Ecclesiasti-

cal Laws of the Church of Christ.

Thirdly, From the Judgment of all other Chriftian Princes.

Fourthly, and lastly, We must forfake and fly

from the Holy Unity of Christ's Church; and fo by leaping out of Peter's Ship, we hazard our-

felves to be overwhelmed in the Waves of Schism,

of Sects, and Divisions.

First, Touching the General Councils, I shall ' name unto you these Four : The Nicene Council, the Constantinopolitan Council, the Epbesine, and the

· Chalcedon: All which are approved by all Men. Of the fame Councils St. Gregory writeth in this wife; Sicut enim Sancti Evangelii quatuor Libros, sic bæc quatuor Concilia, Nicenum, Constantinopolitanum, Ephesinum, & Chalcedonense, fuscipere, ac venerari me fateor: That is to say in English, "I confess, I do receive, and reverence " those four General Counils of Nice, Constantinople, " &c. even as I do the Four Holy Evangelists." At the Nicene Council, the first of the Four,

the Bishops which were there affembled, did write their Epiftles to Sylvester, then Bishop of

Rome, "That their Decrees then made, might be

" confirmed by his Authority."

At the Council kept at Constantinople, all the Bishops there, were obedient to Damasus, then Bishop of Rome: He, as chief in the Council, gave Sentence against the Hereticks, Macedonius, Sabellius, and Eunomius: Which Eunomius was both an Arian, and the first Author of that Herefy, "That only Faith doth justify." And here (by the way) it is much to be lamented that we, f the Inhabitants of this Realm, are much more inclined to raise up the Errors and Sects of ancient condemned Hereticks, than to follow the true approved Doctrine of the most catholick and · learned Fathers of Christ's Church.

At the Ephesine Council Nestorius the Heretick was condemned by Celestine the Bishop of Rome, he being chief Judge there.

At the Chalcedon Council, all the Bishops there affembled, MICH -

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affembled, did write their humble Submission un-

did acknowledge him there to be their Chief

Head: Six hundred and thirty Bishops of them.
Therefore to deny the See Apostolick, and its

Authority, were to contemn and fet at nought the Authority and Decrees of those noble Coun-

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Secondly, We must forsake and sly from all Canonical and Ecclesiastical Laws of Christ his

Church; whereunto we have already professed

our Obedience at the Font, faying, Gredo Sanctam Ecclesiam Catholicam; that is, "I believe the

"Holy Catholick Church:" Which Article containeth, that we must receive the Doctrine, and

Sacraments of the same Church, obey her Laws,

and live according to the fame: Which Laws do

depend wholly upon the Authority of the See

Apostolick. And like as it is here openly professed by the Judges of the Realm, that the Laws

agreed upon in the higher and lower Houses.

of this honourable Parliament, be of small, or none effect, before the Royal Assent of the King,

or Prince be given thereunto: Even fo Ecclesi-

affical Laws made, cannot bind the Universal

Church of Christ, without the Royal Assent, and

· Confirmation of the See Apostolick.

'Thirdly, We must forsake and sly from the Judgment of all other Christian Princes, whether

they be Protestant or Catholick Christians, when

none of them do agree with these our Doings:

King Henry the Eighth being the first that ever

took upon him the title of Supremacy.

And whereas it was of late, here in this House

faid by a Nobleman, That the Title of Supre-

macy is of right due to a King, for that he is a

King; then it would follow, that Hered being a King, should be Supreme Head of the Church at

· Ferufalem :

- · Yerufalem: And Nero the Emperor, Supreme
- · Head of the Church of Christ at Rome; they be-
- ing both Infidels, and therefore no Members of Christ's Church. Chint our borband 212 :
- And if our Saviour Christ, at his departure
- from this World, should have left the Spiritual
- Government of his Church in the Hands of Em-
- perors and Kings, and not to have committed the
- fame to his Apostles, how negligently then should
- he have left his Church!
- It shall appear right well, by calling to mind, that the Emperor Constantius Magnus was the first
- Christian Emperor, was baptized by Sylvester,
- Bishop of Rome, about three hundred years after
- the Ascension of Christ Jesus.
- If by your Proposition, Constantine, the first
- Christian Emperor was the first Head, and spiri-
- tual Governor of Christ's Church throughout his
- Empire; then it followeth, that our Saviour

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- Christ, for the Space of three hundred years, un-
- to the coming of this Constantine, left his Church
- (which he had so dearly bought by Effusion of his
- most precious Blood) without any Head at all.
 - But how untrue the faying of this Nobleman
- was, it shall further appear by Example of Ozia,
- and also of King David. For King Ozia did
- take the Cenfor to do Incense to the Altar of God.
- The Priest Azarias did refist him, and expelled
- him out of the Temple, and faid unto him:
- Non est Officii tui, Ozia, ut adoleas Incensum Do-
- · mino; sed est Sacerdotum, & Filiorum Aaron: Ad
- bujusmodi enim Officium consecrati. That is to
- fay, "It is not thy Office, Ozia, to offer Incence
- to the Altar of God. But it is the Priest's Of-
- of fice, and the Sons of Aaron; for they are confe-
- " crated, and anointed to that Office."
- Now I shall most humbly demand this Ques-
- tion: When the Priest Azarias said to the King,

Non est Officii tui; whether he said Truth or not? If you answer, that he spoke the Truth.

then the King was not Supreme Head of the

Church of the Jews. If you shall say, No:

Why did God plague the King with a Leprofy

and not the Priest?

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The Priest Azarias, in resisting the King, and thrusting him out of the Temple; in so doing, did the Priest play the faithful part of a Subject,

or no? If you answer No; why then did God

fpare the Priest, and not spare the King; If you

answer Yea; then it is most manifest Ozia, in

that he was a King, could not be Supreme Head

of the Church.

And, as touching the Example of King David, in bringing home the Ark of God from the Coun-

try of the Philistians to the City of David, what

Supremacy or Government of God's Ark did

King David there take upon him? Did he place

himself amongst the Priests? Or take upon him

any spiritual Function unto them appertaining?

Did he approach near unto the Ark? Or yet prefume to touch the fame? No. doubtless. For

he had seen before Ozia struck Dead by the

' Hand of God, for the like Arrogance and Pre-

fumption.

'And therefore King David did go before the 'Ark of God with his Harp, making Melody; and

placed himself amongst the Minstrels, and hum-

bly did abase himself, (being a King) as to dance

and leap before the Ark of God, like as his other

Subjects did; infomuch as his Queen Michel,

King Saul's Daughter, beholding and feeing this great Humility of King David, did difdain thereat.

Whereunto King David making answer, said,

Ludam, & vilior fiam plus quam factus fum, &c.

That is, "I will dance, and abase my self more

" than yet I have done; and abjecting my felf in

' mine

" mine own eyes, I shall appear more glorious with those Handmaids that you talk of. I will " play here before my Lord, which hath chosen me, rather than thy Father's House." And whereas Queen Michol was therefore plagued at God's Hand, with perpetual Sterility and Barrenness, King David received great Praise for his

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· Humility.

' Now may it please your Honours, to co nsider which of both these Kings Examples shall be most convenient for your Wisdoms, to make the Queen's Majesty to follow; whether the Example of proud Ozia, moving her by your Perswafions and Councils, to take upon her spiritual Government, and thereby exposing her Soul to be plagued at the hand of God, as King Ozia was; or elfe to follow the Example of the good King David, which, in refusal of all spiritual Government about the Ark of God, did humble himfelf as I have declared unto you.

Whereunto our Sovereign Lady, the Queen's Highness, of her own Nature being well inclined, we may affure ourselves to have her as hum-

ble, as virtuous, and as godly a Mistress to reign over us, as ever had English People here in this

Realm; if that her Highness be not by your Flat-

tery and Diffimulation, seduced and beguiled. Fourthly, and lastly, We must forsake and fly from the Holy Unity of Christ's Church: Seeing that St. Cyprian, that holy Martyr and great Clerk, doth fay, that the Unity of the Church of Christ doth depend upon Peter's Authority, and his Successors. Therefore, by leaping out of Peter's Ship, we must be overwhelmed with the Waves of Schisms, of Sects and Divisions : Because the fame Holy Martyr, in his third Epiftle to Cornebus testifieth, "That all Heresies, Sects, and " Schifms, do fpring only from hence, that Men

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"will not be obedient to the Head-Bishop of God."
And how true this Saying of St. Cyprian is, we may see it most apparent to all Men that list to

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fee, both by the Example of the Germans, and by us, the Inhabitants of this Realm of England,

And by this our forfaking and flying from the Unity of the Church of Rome, this Inconveniency amongst many, must consequently follow: That either we must grant the Church of Rome to be the True Church of God, or else a Malignant Church. If you answer, That it is a True Church of God where Jesus Christ is truly taught, and his Sacraments rightly administred; how can we disburthen ourselves of our forsaking and flying from that Church, which we do consess, and acknowledge to be of God? when with that Church, which is of God, we ought to be One, and not to admit of any Separation.

God, but a malignant Church; then it will follow, that we the Inhabitants of this Realm have not as yet received any Benefit of Christ; seeing we have received no Gospel, or other Doctrine.

nor no other Sacraments but what was fent unto us from the Church of Rome.

First in King Lucius's Days, at whose humble Epistle the holy Martyr Eleutherius, then Bishop of Rome, did send into this Realm two holy Monks, Fugatius and Damianus; by whose Doctrine and Preaching we were first brought to the Knowledge of the Faith of Jesus Christ, of his holy Gospel, and his most holy Sacraments.

'Then Secondly, Holy St. Gregory, being Bi's shop of Rome, did send into this Realm two other
holy Monks, St. Austin, called the Apostle of England, and Milletus, to receive the very self same

Faith, that had been before planted here in this

Realm, in the Days of King Lucius.

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. Thirdly Colpel, and in whose Leurie of Divini-

" Thirdly, and last of all, Paulus Tertius, being Bishop of Rome, did fend hither the Lord Cardinal Pool his Grace, (by Birth a Nobleman of this Land) his Legate, to restore us unto the fame Faith, which the Martyr St. Eleutherius and St. Gregory had planted here many Years before. If therefore the Church of Rome be not of · God, but a false and malignant Church, then have we been deceived all this while; feeing the Gofe pel, the Doctrine, Faith, and Sacraments must • be of the same Nature as that Church is, from whence it and they came; and therefore in re-Inquishing and forfaking that Church, the inhabitants of this Realm shall be forced to feek further for another Gospel of Christ, other Docf trine other Faith and Sacraments than we have hitherto received: Which will breed fuch a Schism, and Error in Faith, as was never in any Christian Realm. And therefore of your Wisdoms worthy of Confideration, and maturely to · be pondered, and provided for, before you pals this Act of Supremacy. Thus much touching

this Act of Supremacy. Thus much touching the first chief Point.

Now to the second Deliberation, wherein I have promised to move your Honours to consider what this Supremacy is, which we go about, by virtue of this Act, to give unto the Queen, and wherein it doth consist; whether in Spiritual Government, or Temporal. But if Spiritual, (as these Words in the Act do import, "Supreme Head of the Church of England, immediately and next unto God;)"
Then it would be considered, in what Points this

* Spiritual Government doth confift? and the Points being well known, it would be confidered, Whether this House hath Authority to grant

them, and her Highness Ability to receive them.
And as concerning the Points, "wherein Spi-

" ritual Government doth confift," I have in reading the Gospel, and the whole Course of Divini-

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ty thereupon (as to my Vocation belongeth) obferved these Four, as chief among many others: whereof the first is, "The Power to loose and bind" Sins." When our Saviour, in ordaining Peter to be Chief, and Head-Governor of his Church. faid unto him, Tibi dabo Claves Regni Calorum, &c. That is, "To thee will I give the Keys of " the Kingdom of Heaven, &c." Now it would be confidered by your Wisdoms, whether you have fufficient Authority to grant unto her Majesty this first Point of Spiritual Government; and to fay unto her, Tibi dabimus, &c. "To Thee will we " give the Keys of the Kingdom of Heaven." If you fay Yea; then do we require the Sight of Warrant and Commission, by the Virtue of God's Word. And if you fay No; then you may be well affured, and perswade yourselves, that you have not sufficient Authority to make her Highness Supreme Head of the Church of Christ here in this Realm. 'The fecond Point of Spiritual Government is gathered out of these words of our Saviour Christ, spoken to St. Peter in the 20th Chapter of St. ' Jobn's Gospel, Pasce, -& Pasce Pasce 'That is, "Feed my Lambs, Feed my Lambs, " Feed my Sheep:" Now, whether your Honours have Authority by this Court of Parliament, to fay unto your Sovereign Lady, Palce, & Pafce, & Pafce, &c. That is to fay, " Feed you the Flock of Christ;" you must shew your Warrant and Commission for it. And further, it is evident, that her Majesty, being a Woman by Birth and Nature, is not qualified by God's word, to feed the Flock of Christ, appears most plainly by St. Paul, in this wife, Taceant Mulieres in Ecclefiis, ficut & lex dicit : " Let "Women be filent in the Church: for it is not " lawful for them to speak, but to be in subjection, " as the Law faith." And it followeth in the fame place, Turpe est enim, Mulieres loqui in Ecclesia; that is, "For that is not seemly for a Woman to speak in the Church." And in his second Epistle to Timothy, Dominari in virum, fed esse silentes; that is to say "I allow not that "a Woman be a Teacher, or to be above her Husband, but to keep herself in Silence." Therefore it appears likewise, as your Honours have not Authority to give her Highness this second Point

of Spiritual Government, to feed the Flock of Christ: So, by St. Paul's Doctrine, her Highness

may not intermeddle herself with the same. And therefore she cannot be Supreme Head of the

Church, here in England.

SThe third chief Point of Spiritual Government is gathered out of those words of our Saviour Christ, spoken to St. Peter in the 22d Chapter of St. Luke's Gospel, Ego rogavi pro Te, ut non deficiat fides Tua; & Tu aliquando conversus, confirma fratres Tuos: That is, "I prayed for Thee, "That thy Faith shall not fail; and thou being converted, confirm thy Brethren;" and ratify them in wholesome Doctrine, and Administration of the Sacraments; which are the holy Infirments of God, so instituted and ordained for our Sanctification; that without them his Grace

sis not to be received. But to preach, or to administer the Sacraments, a Woman may not be

s admitted to do; neither may she be Supreme of

Christ's Church, nothing to

The Fourth and last chief Point of Spiritual Gowernment which I promised to note unto you, doth consist in the Excommunication and Spiritual Punishment of all such as shall approve themselves, not to be the obedient Children of Christ's Church.

Of which Authority our Saviour Christ speaks in St. Matthew's Gospel, in the 18th Chapter, faying

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faying, "If your Brother offending will not hear vour charitable Admonition, whether fecretly at " first, or yet before one or two Witnesses, then we must complain of him to the Church, and " if he will not hear the Church, let him be taken as an Heathen or Publican." So the Apostle did excommunicate the notorious Fornicator, that was among the Corintbians; and by the Authority of his Apostleship: Unto which Apostles, Christ, ascending into Heaven, did leave the whole Spiritual Government of his ' Church, as it appeareth by those plain Words of . St. Paul, in his Epistle to the Epbesians, Chap. iv. ' faying, Ipfe dedit Ecclefiæ fuæ, &c. "He hath given to his Church, fome to be Apostles, some " Evangelists, fome Pastors and Doctors, for Con-" fummation of the Saints, to the Work of the " Ministry, for edifying of the Body of Christ." But a Woman in the Degrees of the Church is onot called to be an Apostle, nor Evangelist; nor to be a Pastor, (as much as to say, a Shepherd) onor a Doctor, or a Preacher. Therefore the cannot be Supreme Head of Christ's Militant Church; onor yet of any part thereof. For this high Government God hath appointed only to the Bi-' shops and Pastors of his People; as St. Paul plainly witnesseth in these Words, in the 20th ' Chapter of the Acts of the Apostles, saying, Atten-· dite vobis, & universo gregi, &c. And thus much ' I have here faid, right honourable, and my very good Lords, against this Act of Supremacy, for the Discharge of my poor Conscience, and for the Love, and Fear, and Dread that I chiefly owe unto God, to my fovereign Lord and Lady the Queen's " Majesty's Highness, and to your Honours all. Where otherwise, without mature Confideration of all

to shew your Faces before your Enemies, in this I 3 Matter;

these Premises, your Honours shall never be able

Tellalter.

Matter; being fo strange a Spectacle and Example

in Christ's Church, as in this Realm is only to be

found, and in no other Christian Realm.

Thus humbly befeeching your Honours, to take in good part, this my rude and plain Speech,

which here I have used, of much Zeal and fervent good will: And now I shall not trouble your

Honours any longer. Thus as to this Speech.

But notwithstanding this Speech, or whatsoever else could be said against it, the Act passed, and this Supremacy was granted to the Queen.

CHAP. IV.

A further Profecution of the Settlement of this Change of Religion established by Parliament, and of the Opposition of the Catholick Clergy against this strange Innovation.

Dr. Heylyn, pag. 108.

TOW for the better exercising, and enjoying the Jurisdiction thus acknowledged in the Crown, there was this Clause put into the Act, That it should be lawful for the Queen to give Power to fuch as she thought fit to exercise all manner of Ecclefiastical Jurisdiction, and to visit, reform, redrefs, order, correct, and amend all kind of Errors, Herefies, Schisms, &c. With this Proviso notwithstanding, that nothing should from thenceforth be accounted Herely but what was fo adjudged in the Holy Scripture, or in one of the Four first General Councils, or in any other National, or Provincial Council, determining according to the Word of God; or finally, which should be so adjudged in the time to come, by the Court of Parliament.'

This was the first Foundation of the High Commission Court: And from hence issued that Commission, by which the Queen's Ministers proceeded in

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in that Visitation in the first Year of her Reign, for rectifying all fuch things as they found amis.

There also passed another Act for recommending and imposing the Book of Common-Prayer, and Administration of Sacraments, according to such Alterations and Corrections as were made therein, by those that were appointed to review it. In performance of which Service, there was great care taken to expunge out all fuch Passages in it as might give any Scandal or Offence to the Papilts; or be urged by them, in excuse for their not coming to Church.

In the Litary first made and published by King Henry the Eighth, and afterwards continued in the two Liturgies of King Edward the Sixth, there was a Prayer to be delivered from the 'Tyranny, and all the detestable Enormities of the Bishop of Rome: Which was thought fit to be left out, as giving matter of Scandal and Diffatisfaction to all that

Party.

In the first Liturgy of King Edward, the Sacrament of our Lord's Body was delivered with this Benediction; that is to fay, 'The Body of our Lord Jesus Christ, which was given for the Prefervation of thy Body and Soul to Life everlafting. The Blood of our Lord Jesus Christ, &c. Which being thought by Calvin and his Disciples, to give some Countenance to the carnal Presence of Christ in the Sacrament, (which passed by the Name of Transubstantiation in the Schools of Rome) was altered in this Form into the fecond Liturgy; that is to fay, ' Take and Eat this in Remembrance that Christ died for thee, and feed on him in thy Heart by Faith, with Thanksgiving. Take and drink this, &c.?

But the Revisors of the Book joined both Forms together, left under Colour of rejecting a Carnal, they might be thought also to deny a Real Presence, as was defended in the Writings of the antient Fathers.

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Upon which Ground they expunged also a whole Rubrick at the end of the Communion Service: By which it was declared, 'That kneeling at the Communion was required for no other Reason, than for a Signification of the humble and grateful Acknowledgment of the Benefits of Christ, given therein unto the worthy Receiver, and to avoid that Prophanation and Disorder, which otherwise might have ensued: And not for giving any Adoration to the Sacramental Bread and Wine there bodily received; or in regard of any Real or Essential Presence of Christ's Body and Blood.' (This Rubrick is again lately inserted.)

And to come up closer to those of the Church of Rome, it was ordered by the Queen's Injunctions, That the Sacramental Bread (which the Book required only to be made of the finest Flower) should be made round, in the Fashion of the Wasers, used in

the time of Queen Mary.

be placed where the Altar stood; and that the accustomed Reverence should be made at the Name of fesur; Musick retained in the Church, and all the other Festivals observed, with their several Eves.

By which Compliances, and the expunging of the Passages before-mentioned, the Book was made more plausible: And, that it might pass the better in both Houses, when it came to the Vote, it was thought requisite, That a Disputation should be held about some Points, which were most likely to be kecked at.

This Speech this Book in the House of Peers, by you have formerly had at the Queen's Supremacy, by the large.

Archbishop of York: But they prevailed little in both Points by the Power of their Eloquence.

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In the Convocation, which accompanied this present Parliament, there was little done; because they despaired of doing any good to themselves or their Caufe.

The chief thing they did, was a Declaration of their Judgments in some certain Points; which at that time were conceived fit to be commended to

the Sight of the Parliament; that is fay,

First, That in the Sacrament of the Altar, by virtue of Christ's Assistance, after the Words of Confecration are duly pronounced by the Prieft, the Natural Body of Christ, conceived of the Virgin Mary, is really present under the Species of Bread and Wine. As also his Natural Blood.

Secondly, That after the Confectation, there remains not the Substance of Bread and Wine; nor any Substance, but the Substance of God and Man.

Thirdly, That the true Body of Christ, and his Blood, is offered for a propitiatory Sacrifice for the

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Fourthly, That the Supreme Power of Feeding, and Governing the Militant Church of Christ, and of Confirming their Brethren, is given to Peter the Apostle, and to his lawful Successors in the See

Apostolick, as unto the Vicars of Christ.

Fifthly, That the Authority to handle and define fuch things as belong to Faith, the Sacraments, and Ecclefiaftical Discipline, hath hitherto ever belonged, and only ought to belong unto the Pastors of the Church, whom the Holy Spirit hath placed in the Church; and not unto Laymen.

These Articles they caused to be engrossed; and so commended them to the Care and Consideration of the higher House; presented by Boner to the Hands of the Lord-Keeper Bacon; by whom they

were candidly received.

But they prevailed no further with the Queen, or House of Peers, when imparted to them, than that possibly they might help forwards the aforemention-

ed Disputation.

It was on the four and twentieth of June, that the Publick Liturgy was to be officiated in all the Churches of the Kingdom. In the performance of which Service, the Bishops giving no Encouragement, and many of the Clergy being backward in it, it was thought fit to put them to a final Test; and either to bring them to Conformity, or to bestow their Places and Preferments, on more tractable Persons.

The Bishops at that time, were reduced into a narrower Number, than at any other time before; there being no more than fifteen of that sa-

cred Order left alive.

These, being called by certain of the Lords of the Council, were required to take the Oath of Supremacy. Kitchen of Landaff only takes it: who having formerly submitted to every Change, resolved to shew himself no Changeling, in not conforming to the Pleasures of the Higher Powers.

By all the rest it was refused.

Whereupon they were deprived of their Bishopricks. The Bishops being thus put out, the Oath is tendered next to the Deans, and Chapters; and lastly, to the rural Clergy.—Thus Dr. Heylyn.

It is here to be noted, That during the forementioned Convocation, there came from both the Universities a Writing signed by a Publick Notary; by which they both signified their Concurrence to the aforesaid Articles, only with a little Alteration of the last.

But these Declarations, and Protestations of the whole Representative Clergy, and Universities, were not like to signify much; since a Change of

Religion was absolutely resolved on.

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Of an ignorant and illiterate Clergy, and a Medley of Calvinists introduced, to Govern this New Church; and of some other Particulars concerning the Settlement of it.

Dr. Heylyn, p. 115.

DY the Deprivations of these Persons, and the Death of so many in the last Year's Sickness, there was not to be found a sufficient Number of learned Men to supply the Cures: Which filled the Church with an ignorant and illiterate Clergy; whose Learning went no farther than the Liturgy, or the Book of Homilies; but otherwise conformable (which was no small Felicity) to the Rules of the Church. And on the other fide, many were raised to great Preserments, who having spent their time of Exile in such foreign Churches as followed the Platform of Geneva, returned so disaffected to Episcopal Government, and unto the Rites and Ceremonies here by Law established, as not long after filled the Church with most sad Disorders; not only to the breaking of the Bond of Peace, likewife to the extinguishing the Spirit of Unity. And not to speak of private Opinions, nothing was more considered in them, than their Zeal against Popery.

On which account, we find the Queen's Professor at Oxford, to pass amongst the Nonconformists, though somewhat more moderate than the rest: And Cartwright at Cambridge, to prove an unextinguished Fire-brand to the Church of England: Wittington, the chief Ring-leader of the Frankfort-Schismaticks, preferred unto the Deanery of Durbam: From thence encouraging Knox and Goodman, in setting up Presbytery and Sedition in the Kirk of Scotland. Sampson advanced to the Deanery of

Christ's.

Christ's-Church; and within a few Years after, turned out again for an incorrigible Nonconformist. Hardiman, one of the first twelve Prebends of the Church of Westminster, deprived soon after forthrowing down the Altar, and defacing the Vestments of the Church.

The Pope, being informed of these Proceedings, labours to perswade the Queen from going on with these Alterations in Religion. But that not succeeding, she sent out, by the Advice of her Council, a certain Body of Injunctions; the same in effect with those, which had been published in the First of King Edward; but more accommodated

to the Temper of the prefent Time.

Nothing more fingular in them, than the fevere course taken about Ministers Marriages. But this was long fince fworn out of Use, and not much obferved when it first came out; as if it had been published only in way of Caution, to make the Clergymen more wary in the Choice of their Wives, rather than with any Purpose of pursuing it to an Execution.

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Concerning the Polition of the Holy Table, it was ordered thus by these Injunctions, viz. That no Altar should be taken down but by overfight of the Curate of the Church, or the Church-wardens, or one of them at least; wherein no riotous difordered Manners were to be used. And that the Holy Table, in every Church should be decently made, and fet in the place where the Altar stood, and there commonly covered, as thereto belonged, and as should be appointed by the Visitors: And fo to stand, faving when the Communion of the Sacrament was to be administred: At which time the same should be placed within the Quire, or Chancel, as whereby the Minister might be more conveniently heard of the Communicants, in his Prayer and Administration; and the Communicants

also more conveniently, and in more Number. communicate with the faid Minister. And after the Communion done, from time to time, the faid

Table to be placed where it flood before.

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By these Injunctions she made way for her Visitation, regulated by the Book of Articles. By which Articles, all Images were removed out of the Church, and all the Roods, and other Images which had been taken out of the Churches, were burnt in St. Paul's Church-yard, Cheapside, an other places of the City. And in some places, the Copes, Vestments, Altar-cloths, Books, Sepulchers and Rood-lofts, were burnt altogether .- Thus far Dr. Heylyn, concerning the first Progress of this Change of Religion established by Parliament.

A Short Note concluding the Occurrences of this Year. Will end the Occurrences of this Year, with the Relation of a new and strange Obsequy, performed for Henry the Second, King of France.

Howes upon Stow, p. 639.

A folemn Obsequy was kept in Paul's-Church at London, for Henry the Second, King of France.

This Obsequy was kept very solemnly, with a rich Hearfe; but without any Lights: The Bishops of Canterbury, Chefter, and Hereford, executing the Dirge of the Even-fong in English; they sitting in the Bishop of London's Seat, in the upper Quire, in Surplices, with Doctors Hoods about their Shoulders.

The next day, after the Sermon, Six of the Lords, Mourners, received the Communion with the Bishops; who were in Copes upon their Surplices, only at the Ministration of the Communion.

Howes in the same Page.

The second of October in the Afternoon, and the next day in the Forenoon, a solemn Obsequy was held

held in St. Paul's-Church in London, for Ferdinand, the late Emperor departed.—Thus Howes.

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Of the great Havock this Queen made of Bishopricks, although she retained Episcopal Government.

Anno Reg. Eliz. 2.

Dr. Heylyn, p. 120.

I N the Second year of her Reign, some days after the Deprivation of the former Bishops, she elected other Bishops, to satisfy the World that the intended to preserve Episcopal Government.

But why this was deferred so long, may be a Question. Some think it was, That she might satisfy herself, by putting the Church into a Posture by her Visitation, before she passed it over to the Care of the Bishops. Others conceive, That she was so enamoured with the Power and Title of Supreme Governess that she could not deny herself the Contentment in the exercise of it, which the present Interval afforded. And it is possible enough, that both or either of these Considerations might have some Insluence upon her. But the main Cause for keeping the Episcopal Sees in so long a Vacancy, must be found elsewhere.

An Act had passed in the late Parliament, (Anno Reg. Eliz. 1.) which never had the considence to appear in Print: In the Preamble whereof it was declared, That by the Dissolution of Religious Houses, many Impropriations, Tythes, and Portions of Tythes, had been invested in the Crown, which the Queen could not well dismember from it, in regard of the present low Condition, in which she found the Crown at her coming to it: And thereupon it was Enacted, that in the Vacancy of any Archbishoprick, or Bishoprick, it should be lawful for the Queen to issue out a Commission under

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on ler under the Great Seal, for taking a Survey of all Castles, Manors, Lands, Tenements, and all other Hereditaments, to the faid Episcopal Sees belonging; and upon the Return of fuch Survey, to take into her Hands any of the faid Castles, Manors, Lands, Tenements, &c. as to her seemed good, giving to the faid Archbishops and Bishops, as much annual Rents, to be raifed upon Impropriations. Tythes, and Portions of Tythes, as the faid Castles, Manors, Lands, &c. did amount unto: The Church-Lands certified according to the ancient Rents without consideration of the Casualties, or other Perquifites of the Court, which belonged to them: The Retribution made in Pensions, Tythes, and Portions of Tythes, extended to the utmost Value, from which no other Profit was to be expected than the Rent itself: Which Act being not to take Effect till the end of the Parliament, the Interval (between the end of that Parliament, the Deprivation of the old Bishops, and the Consecration of the new) was to be taken up in the Execution of fuch Surveys, and making fuch Advantages of them as most redounded to the Profit of the Queen and her Courtiers. Upon which ground, as all the Bishops Sees were so long kept vacant, before any one of them was filled; fo in the following times, they were kept void, one after another as occasion ferved, till the best Flowers in the Garden of the Church had been culled out of it.

There was another Clause in the said Statutes, by which the Patrimony- of the Church was as much dilapidated, even after the restoring of the Bishops, as it was in the times of Vacancy. For by that Clause, all Bishops were restrained from making any Grants of their Farms and Manors for more than One and twenty years, or three Lives at the most, except it were to the Queen, her Heirs, and

Successors:

Successors: And under that pretence they might be granted to any of her hungry Courtiers in Fee-farm, or for a Lease of fourscore and nineteen Years, as it pleased the Parties. By which means Crediton was dismembred from the See of Exeter; and the goodly Manor of Sherbourn from that of Salifbury. Many fair Manors were likewise alienated for ever from the rich Sees of Winchesser, Ely, and indeed what not? Moreover, when the rest of the Episcopal Sees were supplied with new Bishops; yet Tork and Winchesser were not so soon provided, that they might afford on Michaelmas-Rent more to the Queen's Exchequer, before the Lord-Treassurer could give way to a new Incumbent.

But notwithstanding this great Havock that was made of the Bishopricks, yet Episcopacy was now settled, with the retaining of many Rites and Ceremonies belonging to Catholick Religion: where-of one was, that she had caused a massy Crucifix of Silver to be placed upon the midst of the Altar, in her Chapel. But this so displeased Sir Francis Knolls, the Queen's near Kinsman, by the Caries, (a great Zealot for the Reformation) that he cau-

fed it to be broken in Pieces.

There was at this time a Sermon preached in Defence of the Real Presence: For which the Queen openly gave the Preacher Thanks for his Pains and Piety.—Thus Dr. Heylyn.

But it is here to be noted, 'That in the beginining of her Reign, out of Scruple of Conscience,

- fhe did forbid the Elevation of the Sacrament:
- So that although Christ were acknowledged to be really present, yet he was not to be adored. I
- could not omit to take notice of this Contra-

limitational and the following the liver and important

diction.

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CHAP. VII.

Of the Disturbance the Presbyterians gave to the Settling of this New Church; and of a Rebellion in Scotland, and the Death of the Queen of Scots.

Dr. Heylyn, p. 124.

THE Queen having thus regulated and fettled Ecclesiastical Affairs, the same Settlement might have longer continued, had not her Orde been consounded, and her Peace disturbed by some sactious Spirits; who having had their Wills at Frankfort, or otherwise ruling the Presbytery, when they were at Geneva, thought to have carried all before them, with the like facility, when they were

in England.

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But leaving them and their Defigns to some other time, we must next look upon the Aid which the Queen fent to those of the Reformed Religion in Scotland, but carried under the Pretence of diflodging such French Forces as were garrisoned there.) Such of the Scots as defired a Reformation of Religion, taking advantage by the Queen's Absence, the Easiness of the Earl of Arran, and want of Power in the Queen-Regent to suppress their Practices, had put themselves into a Body; headed by some of the Nobility, they take unto themselves the Name of the Congregation, managing their own Affairs apart from the rest of the Kingdom. The principal Leaders of the Party, well followed by the common People, put themselves into Perth, and there begin to fland upon higher terms than before they did. The News whereof occasioneth Knox to leave his Sanctuary in Geneva, and join himself unto the Lords of the Congregation.

At Perth he goes into the Pulpit, and falls fo bitterly on Images, that the People (in a popularFury) deface all the Images in that Church, and prefently demolifh

demolish all the religious Houses within that City. Those of Couper hearing of it, forthwith destroy all the Images, and pull down the Altars in that Church also, Preaching at Craile, he inveighed sharply against the Queen-Regent, and vehemently ftirred up the People to join together for the Expulsion of the French: Which drew after it the like Destruction of all Altars and Images, as was made

before at Perth and Couper.

The like followed on his Preaching at St. Andrew's also; the Religious Houses being pulled down, as well as the Images, and laid for flat, that there was nothing left in the Form of a Building. Inflamed by the fame Fire-brand, they burned down the rich Monastery of Schone, and ruined that of Cambus-braneth, demolished all the Altars, Images, and Convents of religious Persons in Sterling, Litbgow, Glafgow, Edinburgh, making themfelves Masters of the last, and putting up their own Preachers into all the Pulpits of the City, not fuffering the Queen-Regent to have the Use of one Church only for her Devotions.

Nor flaid they here, but being carried on by the fame ill Spirit, they pass an Act amongst themselves, for depriving the Queen-Regent of all Place and Power in the Publick Government: Concerning which, the Oracle being first consulted, returned this Answer, sufficiently ambiguous, as all Oracles are; that is to fay, 'That the Iniquity of the

- · Queen-Regent ought not to withdraw their Hearts from the Obedience due to their Sovereigns: Nor
- did he wish any such Sentence to be pronounced
- s against her; but when she should change her Course, and submit herself to good Counsel, there
- ' should place be left unto her, of Regress to the
- ' fame Honours, from which, for good Caufes she ought to be deprived. I salt tail as game no visor

This Act is intimated to the Queen-Regent; who demolish

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who ordered her Business so well, that they were quickly brought to great Extremity; and had been soon suppressed, but for the Succours they received from England.—Thus Dr. Heylyn.

This Rebellion is thus delivered by Sir Rich. Baker,

I'm happened, that there was a Reformation begun in Scatland: But was indeed an Encroachment upon the Prince's Authority. For at the Preaching of Knox, and other head-strong Ministers not only great Outrages were committed in Churches, but it was likewise put into the Heads of the Nobility, That it pertained to them, of their own Authority, to take away Idolatry; and by force to reduce the Prince to the Prescript of the Laws.

Whereupon there was prefently a banding of the Lords of Scotland, against the Queen-Dowager, Regent of the Country; and England fomenting and supporting the Rebellion, the Queen was at last worsted, and forced to fly into England: Where, contrary to promise of 'being friendly received by 'Queen Elizabeth:' she was kept eighteen Years in Prison, and afterwards beheaded.

The Order of whose Death, and Execution, was as follows:

The sentence of Condemnation being pronounced against her, some Earls were sent to Fotheringham, where she was kept prisoner. These, together with Sir Amias Paulet, and Sir Drue Drury, with whom she was then in custody, go to the Queen, and reading their Commission, signify the cause of their coming, and in a few words admonish her to prepare herself for Death: For that she must die the next day: Whereunto, without any change of her Countenance or Passion of Mind, she madeAnswer, I had not thought that my Sister the

Queen, would have confented to my Death; who am not subject to your Laws. But since it

isher Pleasure, Death shall be to me most welcome."

Then she requests, that she might confer with her Confessor, and Melvyn her Steward: But the first would not be granted her. The Bishop, or Dean of Peterborough they offered her; but them she refused.

The Earls being departed from her she gave order that Supper should be hastened; where she eat, (as she used to do), soberly and sparingly: And perceiving her Men and Women-Servants, to lament and weep, she comforted them, and bid them rejoice rather, that she was now to depart out of a world of Misery.

After Supper, she looks over her Will, reads the Inventory of her Goods and Jewels; and writ their Names severally, to whom she gave any of them.

At her wonted Hour she went to bed; and after a few Hours Sleep, awaking, spent the rest of the Night in her Devotion. And now the fatal Day being come, she gets up, and makes her ready in her best Apparel; and then betook herself to her Closet, to Almighty God imploring his Assistance with deep Sighs and Groans: Until Thomas Andrews, Sherist of the County, gave Notice, that it was time to come forth. And then with a princely Majesty, and chearful Countenance, she came out, her head covered with a linen Vail, and carrying an Ivory-Crucisix in her Hand.

In the Gallery the Earls met her, and the other Gentlemen: Where Melvyn her Servant, upon his Knees, deplored his own Fortune, that he should be the Messenger to carry this sad News into Scotland: Whom she comforted, saying, Do not lament, Melvyn, you shall by and by see Mary

Stuart freed from all her Cares."

Then turning herself to the Earls, she requested,

that her Servants might stand by at her Death: Which the Earl of Kent was very loth to grant, for fear of Superstition: To whom she said, 'Fear nothing; these desire only to give me my last Farewel: And I know the Queen, my Sister, would

not retuse me so small a Request."

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After this, the two Earls leading the Way, with the Sheriff of the County, she came to the Scaffold; which was fet up at the upper end of the Hall, where was a Chair, a Cushion, and a Block, all covered with Mourning.

Then she, falling upon her Knees, and holding up the Crucifix in both her Hands, prayed with

her Servants out of the Office of our Lady.

Prayers being ended, the killed the Crucifix; and figning herself with the Sign of the Cross, she said, As thy Arms, O Christ, were stretched forth upon the Crofs; fo embrace me with the open Arms of thy Mercy.' And then the Executioner asking her Pardon, the forgave him. And now, her Women helping off her outward Garments, and breaking forth into Shrieks and Cries, the killed them, figned them with the Cross, and willed them to leave lamenting; for now an end of her Sorrows was at hand. And then shadowing her Face with a linen cloth, and lying down on the Block, the repeated the Pfalm, In te, Domine, fperavi : non confundar in æternum. At which words, she stretching forth her Body, her head at two blows, was taken off.

This end had Mary, Queen of Scots, in the Fortyfixth year of her Age; and of her Imprisonment, in England, the eighteenth. A Lady fo compleat in all excellent Parts of Body and Mind, that it must needs have made her a happy Woman, if she had not been a Queen; and, perhaps, a happy Queen too, if she had not been Heir to the Crown

of England .- Thus Baker.

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I will infert here one Passage more concerning this Queen; which hath been omitted in order of this Story.

Dr. Heylyn, p. 160.

Certain of the Queen's Servants, being assembled for their Devotions, in the Chapel-Royal of the Palace of Holy-rood House, in Edinburgh, the Doors were broken open, some of the Company hawled to the next Prison, and the rest dispersed: The Priest escaping with much Difficulty by a private Passage.

The Queen was then absent in the North; but questioned Knox at her Return, as the cause of the Uproar. By which Expostulation she got nothing from that fiery Spirit, but Neglect and Scorn.—
Thus Dr. Heylyn, concerning this barbarous Action.

CHAP. VIII.

A short Relation concerning the Affairs of Ireland, as to Religion; and how the Hugonots in France betrayed the English.

Dr. Heylyn, pag. 128.

W E shall find the Queen there as active in advancing the Reformation, as she had been in either of the other Kingdoms. King Henry had first broke the Ice, by taking to himself the Title of Supreme Head on Earth, of the Church of Ireland; exterminating the Pope's Authority, and suppressing all the Monasteries and Religious Houses.

In Matters of Doctrine, and Forms of Worship, as there was nothing done by him, so neither much endeavoured in the time of King Edward the Sixth: It being thought, perhaps, unsafe to provoke that People in the King's Minority, considering with how many Troubles he was elsewhere ex-

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ther done by Toleration than Command. But Queen Elizabeth, having settled her Affairs in England, and undertaken the Protection of the Scots, conceived herself obliged in Point of Piety, to promote the Reformation in that Kingdom likewise. A Parliament is therefore held, where passed an Act, restoring to the Crown the Jurisdiction over all Ecclesiastical Persons. By which Statute were established both the Oath of Supremacy and the High

Commission, as before in England.

There also pass'd an Act for the Uniformity of Common-Prayer, with Permission of saying the fame in Latin, where the Minister had not the Knowledge of the English Tongue. But for tranflating it into the Irifb, (as it was afterwards done into Welch) there was no care taken. The people are required by that Statute, under feveral Penalties, to frequent their Churches, and to be frequent at the reading of the English Liturgy, which they understand no more than they do the Mass. By which Means the Irifb were not only kept in continual Ignorance, as to the Doctrines and Devotions of the Church of England; but we have likewife furnished the Papist with an excellent Argument against ourselves, for having the Divine Service celebrated in fuch a language as the People do not understand.

There also pass'd another Statute for restoring to the Crown the First Fruits, and Twenty Parts of all Ecclesiastical Promotions; as also of all Impropriated Parsonages; of which there are more in Number than those Rectories which have Cure of Souls. The like Act passed for the Restitution of all Lands belonging to the Knights of St. John of Jerusalem, with the annulling of all Leases, and other Grants, made by the late Lod Prior of the same.

The Bishops of Ireland, finding how things went

in England, and knowing that the like Alteration would enfue amongst themselves, resolved to make such Use of the present times as to enrich their Friends and Kindred, by the Spoil of their Churches. To which end they so dissipated the Revenues of their several Bishopricks, by long Leases, Feefarms, and plain Alienations, that to some of their Sees they left no more than a rent of sive Marks per Annum: To others, a bare yearly Rent of sorty Shillings, to the high Displeasure of God, the Reproach of Religion, and the perpetual Ignominy of themselves, for that horrible Sacrilege.—Thus Dr. Heylyn, concerning Ireland.

How the English were betrayed by the Hugonots.

Dr. Heylyn, p. 161.

A Peace being concluded betwixt the King and the Hugonots, they betrayed the English, whom they had brought into the Country; and joined their Forces with the rest, to drive them out of Newbaven, a Town besieged; where the Pestilence had gotten amongst them, and raged so terribly, that the Living were scarce able to bury the Dead. And to compleat the Misery of the Besieged, the Prince of Conde, and Duke of Monpensier, (who had been the Heads of the Hugonot Party) shewed themselves openly amongst the rest, in the Camp of the Enemies; whereupon they were necessitated to yield.

This might be looked upon, as an Argument of God's Displeasure on this Nation, for giving Aid unto the Rebels of a Christian Prince, masked with the Vizard of Religion. And for a further Punishment of this Action, the Plague brought out of France, by the Garrison-soldiers of Newbaven, had so dispersed itself, and made such a Desolation, in many Parts of the Realm, that it swept away above

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twenty thousand in the City of London.—Thus Dr. Heylyn.

And thus far, as to these particular Relations of

other Countries.

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We will now profecute our Story of England.

CHAP. IX.

A Word concerning the then Pope's Letter to the Queen; with a long Relation concerning the Presbyterians.

Dr. Heylyn, pag. 131.

WE find the new Bishops in England very high and resolute, in opposing the Church of Rome. Whereof the then Pope, being informed, directs unto the Queen an affectionate Letter, calling her his dearest Daughter; and declaring unto her, how sollicitous he was for her Salvation, and the Prosperity of her People; which he told her, was not to be found by wandering out of the Communion of the Catholick Church; unto which he again invites her, with much Christian Meekness. But the Queen had set up her Resolution to go forward with the Change. Wherefore all was lost labour.

But all this while there was no care taken to suppress the Practices of the Calvinists, who secretly endeavoured to subvert the English Liturgy. For whilst the Prelates of the Church of England bent all their Forces towards the consuting of the Papists, another Enemy appeared; which seemed not openly to aim at the Church's Doctrine, but quarrelled rather at some Rites and Extrinsecals of it. Their purpose was to take in the Outworks of Religion first, before they levelled their Artillery at the Fort itself.

The Schismaticks of Frankfort had no sooner heard of Queen Mary's Death, but they make what

Haste they could for England, in hope of fishing better for themselves, in a troubled Water, than a quiet: Followed not long after by the Brethren of the Separation; which retired from thence to Geneva; who having left some sew behind, to compleat their Notes upon the Bible, and to make up so many of the Psalms in English Meter, as had been left unfinished by Hopkins, hastened as fast homewards as the others. But notwithstanding all their Haste, they came not time enough to effect their Purposes, either in reference to the Liturgy, or Episcopal Government: in which the Queen was so resolved, that they were not able to prevail in either Project.

It grieved them at the Heart, that their own Prayers might not be made the Rule of Worship in their Congregations, and that they might not Lord it here in their several Parishes, as Calvin did at

Geneva.

Some Friends they had about the Queen, and Calvin was resolved to make use of all his Power and Credit, both with her and Cecil, (as appears by his Letters unto both) to advance their ends: And he was seconded therein by Peter Martyr, who thought his Interest in England to be greater than Calvin's; though his Name was not fo eminent in other Places. But the Queen had fixed herfelf on her Refolution of keeping up some outward Splendor of a Church. When therefore they faw the Liturgy imposed by Act of Parliament, and Episcopal Sees supplied with Bishops, nothing seemed more convenient to them, than to revive the Quarrels raised in King Edward's time, against Caps and Surplices, and fuch particulars as had been then questioned in the publick Liturgy.

And herein they were seconded (as before in King Edward's time) by the same Peter Martyr, as appears by his Letters to a nameless Friend. To

which he added (in another of his Letters to the fame Friend also) his dislike of the same, and other Points proposed unto him: As touching the Cap, the Episcopal Habit, the Patrimony of the Church, the manner of Proceeding to be held against Papists, the Perambulation used in Rogation-week; with many other such Points, in which his Judgment was defired.

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But these Helps being too far off, and not to be consulted upon all Occasions, without a greater Loss of time, than would consist with the Impatience of their Desires, they sell upon another Project, more to their Purpose than the decrying of the Liturgy, or the Quarrels about the Cap and Vestments.

Grindal, the new Bishop of London, was known to have a great Respect for Calvin: The Business therefore was fo ordered, that by Calvin's Letters to Grindal, and the Friends they had about the Queen, Way was given to fuch of the French Nation as had repaired hither, to enjoy the Freedom of their own Religion, and to have a Church unto themfelves. They could not but remember those many Advantages, which John à Lasco, and his Church of Strangers, afforded to the Zuinglian Gospellers, in the Reign of King Edward the Sixth: And they despaired not of the like, or greater, if a French Church were fettled upon Calvin's Principles, in some Part of London. Now a Church being granted them, we must not wonder if we find dangerous Consequences to ensue upon it. For what else is the fetting up of a Prefbytery, in a Church founded and established by the Rules of Episcopacy, than the erecting of a Common-wealth in the midst of a Monarchy? Which Calvin well knew, and thereupon gave Grindal Thanks for his Favour in it: Of whom they afterwards ferved themselves upon all Occasions. Upon the News of which Success, di-K 2 vers,

vers, both French and Dutch, repaired into England, planting themselves in the Sea-towns, and openly professing the Reformed Religion; under which Covert they disguised their several Heterodoxies, and blasphemous Dotages; some of them proving to be Anabaptists; others insected with unsound Opinions, of as ill a Nature; but all endeavouring to disperse their Heretical Doctrines, and to empoison the people, amongst whom they lived, to increase their Sects.

And although a Proclamation was fet out for their Banishment, yet many of them lurked in England, without fear of Discovery; especially after the erecting of so many French and Dutch Churches, in the maritime Parts; which they infected with some of their Phrenzies, as at this time they had London; and occasioned such Disputes amongst them upon that account, that Peter Martyr was necessitated to interpose himself for the composing those Heats and Differences, which had grown amongst them.

There was likewife, at the same time, another Proclamation published, to hinder and stop a certain Abuse, which was this, The Queen, having given Command, by her Injunctions, in the Year foregoing, for destroying, and taking away all Shrines, and Coverings of Shrines, all Tables, Candeflicks, Trindals, and Rolls of Wax; together, with all Pictures, Paintings, &c. fo that there was to remain no Memory of the same, either in the Walls, Glass-windows, or elsewhere, whether it were in Churches or private Houses; it is said, that they proceeded, in the Execution of this, even to the breaking down all Coats of Arms, to the tearing off of all the Brass of the Tombs and Monuments of the Dead. And being given to understand, that Bells were bleffed in the time of Popery, and that even the Churches themselves had been abused to Superstition and Idolatry, their Zeal transported them

to sell the Bells, to turn the Steeples into Dovecoats, and to rob the Churches of those Sheets of Lead with which they were covered.—Thus Dr. Heylin concerning these Confusions.

There remains nothing more of this year, but

this fhort Note; concerning Westminster.

Dr. Heylyn, p. 136.

In the Space of Twenty Years, it had been changed from an Abby to a Deanery; from a Deanery, to a See Espiscopal; and from that reduced again to a Deanery; and once more to the State of an Abby; and lastly, by Queen Elizabeth, (having first pleased herself in the Choice of some of the best Lands belonging to it, and confirmed the rest upon the Church) it was to be called, the Collegiate Church of St. Peter's in Westminster.—Thus Heylyn.

I will add here one short Note more (although it belongs not to this Year) concerning the Bi-

' shoprick of Oxford.'

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Dr. Heylyn, p. 156.

This Bishoprick was only supplied with a Bishop for Three years, in the Space of Forty-fix years: The Jurisdiction of it was managed by the Archbishop of Canterbury, and the Revenues of it remained in the hands of the Earl of Leicester; and after his Decease, of the Earl of Effex; by whom the Lands thereof were fo spoiled and wasted, that they left nothing to the last Bishops, but Impropriations. By means of which Hayock and Destruction, all the five Bishopricks erected by King Henry the Eighth, were so impoverished and destroyed, that the new Bishops were constrained to require a Benevolence of the Clergy at their first coming to them.—Thus Dr. Heylyn concerning this Bishoprick, and the other Four founded out of Abby-CHAP. Lands. K 3

CHAP. X.

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Some particular Passages concerning Bishopricks; with other short Passages concerning other things.

Anno Reg. Eliz. 3.

Dr. Heylyn, p. 140.

I N the Beginning of this Year were filled up all fuch Episcopal Sees as were vacant. There was one Scambler made Bishop of Peterborough. But during the Vacancy thereof, Sir William Cecill possessed himself of the Manors in Soak, which belonged unto it.

And for Seambler's readiness to confirm the same Manors to him, he preferred him to the See of

Norwich.

Dr. Thomas Young, Bishop of St. David's, was translated to the See of York; which was done in an unlucky Hour to that City. For scarce was he settled in that See, when he pulled down the goodly Hall, and the greatest part of the Episcopal Palace in the City of York; which had been built with so much Care and Cost by one of his Predecessors, in the Year 1090: Whether it were for Covetousness to make Money of the Materials of it, or out of Sordidness, to avoid the Charge of Hospitality, let them guess that will.

But neither the filling up of those vacant Sees, nor the Queen's Proclamation for the banishing of Sectaries, could free the Land from those dangerous Inmates, or preserve the Church from the

Contagion of their poisonous Doctrines.

A Short Note concerning St. Paul's Church.

Dr. Heylyn, in the fame Page.

The Zuinglian Gospellers, or those of the Genevian Party, rejoiced much at a most lamentable Accident, Accident, which happened to the Cathedral Church of St. Paul, on the Fourth of June, on which Day a fearful Fire first shewed itself near the top of the Steeple, and from thence burnt down the Spire to the Stone-work and Bells; and raged so terribly, that within the Space of four Hours the Timber and Lead of the whole Church, and whatsoever else was combustible in it, were burnt and consumed. Now when Men began to cast about, to find out, what might be the occasion of this Misfortune. The generality of the Zuinglian, or Genevian Party, affirmed it to be a just Judgment of God upon an old idolatrous Fabrick, not thoroughly reformed, and purged from its Superstitions; and would have been content, that all other Cathedrals in the Kingdom had been so destroyed.

The Emperor's Zeal.

Dr. Heylyn, pag. 142.

The Emperor Ferdinand, being informed of these Confusions of Religion in England, perswaded the Queen, by his Letters, to return to the old Religion, and not relinquish the Communion of fo many Catholick Kings, and Princes, and her own Ancestors also, nor to prefer her singular Judgment, and the Judgment of a few private Persons, and those not of the most learned neither, before the Judgment and Determination of the Church of Christ. And that, if she were resolved to perfift in her own Opinion, at least, that she would deal favourably with fo many reverend and religious Prelates as she kept in Prison, and that meerly for adhering unto that Religion which himself professed. And finally, he entreats her most earnestly. That she would fet apart some Churches to the Use of the Catholicks, where they might freely exercife their Religion.

A Nuncio fent to the Queen.

Dr. Heylyn, in the fame Page.

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Pope Pius, also sent his Nuncio to the Queen, with whom he conceived himself to stand upon terms of Amity. It had been much laboured by the Guises, and Spanish Faction, to divert him from it, by telling him, That it would be an undervaluing of his Power and Person to send a Nuncio into England, or to any other Princes of the same Perswasions, who openly professed a Separation from the Church of Rome. To which he made this prudent and pious Answer, 'That he would humble himself, even to Heresy itself: in regard whatsoever was done to gain Souls to Christ, did beseem that See.'—Thus Dr. Heylyn.

CHAP. XI.

Of the Contest between the Church of England and the Presbyterians; and bow they sought to undermine the said Church.

Dr. Heylyn, p. 144.

THE Genevians slept not all this while, but were busily employed in practising against the Church of England: nothing being able to satisfy them, but the Nakedness and Simplicity of the Zuinglian Churches, the new Fashions taken up at Frankfort, and the Presbyteries of Geneva.

And they drove on so fast upon it, that in some places they had taken down the Steps where the Altar stood, and brought the Table into the midst of the Church. In others, they laid aside the ancient Use of God-sathers and God-mothers in the Administration of Baptism, and left the answering for the Child to the Charge of the Father: the Weekly Fasts, the time of Lent, and all other Days of Abstinence were looked upon as superstitious Observations.

No Fast by them allowed of, but occasionally only; and them too of their own appointing. And the like course they took also with the Festival Days; neglecting those which had been instituted, as human Inventions, not sit to be retained in a Reformed Church.

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And finally, that they might bring in their outlandish Doctrines, with such foreign Usages, they had procured some of the inferior Ordinaries, to impose upon their several Parishes certain new Books of Sermons, and Expositions of the Holy Scripture.

To stop these Proceedings, the Archbishop with Advice of some of the Bishops, set forth a Book of Orders. But notwithstanding these Orders, the Calvinists drive on their Designs, as appears by this

following Relation of Dr. Heylyn, p. 154.

The Genevians had already begun to blow the Coals, and brought Fuel to them: But it was only for the burning of Caps and Rochets. The Common-Prayer-Book was fo fortified by A& of Parliament, that there was no affaulting of it. And as to Episcopal Government, it was so interwoven, and incorporated with the Laws of the Land, fo. twisted in with the Prerogative of the Crown, and the Royal Interest, that they must first be in a Capacity of trampling on the Laws and the Crown together, before they could attempt the Destruction of it. But Caps and Tippets, Rochets and Lawn-sleeves, and Canonical Coats, seemed to bebuilt upon no better Foundation than superstitious Custom, some old Popish Canon, or, at the best, fome temporary Injunction of the Queen's deviting, which could not have the Power and Effect of Law. This Game they had in Chace, in King Edward's time; which now they are refolved to follow to the very laft.

The Obstinacy of these Men, in matter of Ceremony, prompted the Bishops to make Trial of

their Orthodoxy in Points of Doctrine. Whereupon the Articles of Religion lately agreed upon, were required to be subscribed to in all Places, with Threatnings no less than Deprivation to such as wilfully resused. Many there were that boggled at it (as they all did); but yet not so perversly, nor in such great Numbers, as when their Faction was

grown firong and improved to Multitudes.

Some stumbled at it, in regard of the first Clause, added to the twentieth Article, about the Authority of the Church. Others in reference to the Thirtyfixth, touching the Confecration of Archbishops and Bishops. Some thought they attributed more Authority to the Supreme Magistrate, over all Perfons and Caufes, both Ecclefiastical and Civil, than could confift with that Independency which Calvin arrogated unto his Presbyters, and other Churches of the Platform. And others looked upon the Homilies, as beggarly Rudiments, scarce Milk for Babes: But by no means to be looked upon as Meat for a stronger Stomach. In general, thought by the Genevians and Zuinglian Gospellers to have too much in them of the Pope, or too little of Calvin; and therefore no way to be subscribed unto.

Of which Number, none so much remarkable as Father John Fox, the Martyrologist, who had before appeared in the Schism at Frankfort, and left that Church, when Cox had got the better in it, to retire to Geneva: Who being now called upon to subscribe, (that the Opinion, which was had of his Parts and Piety, might advance the Work,) he is said to have appeared before the Bishop, carrying the New-Testament in Greek with him; before whom he spoke these Words: 'To this Book I

will subscribe; and if this will not serve, take my Prebendary at Salisbury, the only Preferment

which I hold in the Church of England; and

much good may it do you.

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But notwithstanding this refractory Answer, so much Kindness was shewed to him, that he both

kept his Resolution, and Place together.

The Genevians, for the greater countenancing of their Inconformity, had stirred up the most eminent Divines of the French and Zuinglian, or Helvetian Churches, to declare in Favour of their Doings. And it appears also by Remembrances in fome Authors, that Calvin apprehending fome neglect from Mr. Secretary Cecill, in making either no Return, or a Return which fignified nothing, to his first Addresses, had laid aside his Care of the Church of England. But Peter Martyr, whilst he lived, conceived himself to have some Interest in this Church, in which he had enjoyed fuch a good Preferment; but more in some particular Persons and Members of it, who feemed to depend upon his Judgment, and to ask Counsel of him, as their furest Oracle, in which, how much he countenanced the Faction in King Edward's time, both by his Practice and Pen, and what Encouragement he gave them in this present Reign, hath been shewn before. But how much he was out-gone by Beza (who next usurped a Superintendency over all the Churches of this Island) may be feen hereafter.

All that shall now be said of ether of them, or of all together, shall be briefly this, That this poor Church might better have wanted their best Helps in Points of Doctrine, than have been troubled with their Intermedlings in Matter of Discipline.—Thus Dr. Heylyn, concerning the Calvinists.

' Dr. Heylyn having little or nothing in the fourth and fifth year of this Queen's Reign, that belongs

to the Matter of these Notes, we will pass to the

fixth Year.'

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CHAP. XII.

Of one Cartwright, a great Promoter of Presbytery; and of the Earl of Leicester, and the Death of Calvin.

Anno Reg. Eliz. 6.

Dr. Heylyn, p. 164.

HIS Summer, in a Progress, the Queen came to Cambridge; where were fown the Seeds of those Divisions, and Combustions, with which the Church of England hath been continually diftracted to this very day. For so it happened, that one Preston and Cartwright were appointed to hold a Disputation: In which the first was both liked and rewarded by her; the other receiving neither Reward nor Commendation: Which so incensed the proud Man, that he retired to Geneva: Where having thoroughly informed himself in all particulars, both of Doctrine and Discipline, wherein the Churches of that Platform differed from the Church of England, he returned home with an Intent to repair his Credit, or rather to get himself a Name, by raising such a Fire, and such Combustions in the Church of England, as never were to be extinguished, but by the immediate Hand of Heaven.

The next confiderable Action, which followed on the Queen's Reception at Cambridge, was the preferring of Sir Robert Dudley, the second Son, then living, of the Duke of Northumberland, to the Titles of Lord Denbigh, and Earl of Leicester. She had before elected him into the Order of the Garter, made him Master of her'Horse, and Chancellor of the University of Oxon; suffered him to carry a great Sway in all Affairs, both of Court and Council; and given unto him the fair Manor of Denbigh, being conceived to be one of the goodliest

Territories

Territories in England. And now the adds unto these Honours, the goodly Castle and Manor of Kenelworth, Part of the Patrimony of the Duchy of Lancaster. Advanced unto which height, he engroffed unto himfelf the disposing of all Offices in the Court and State, and of all Preferments in the Church; proving, in fine, fo unappeafable in his Malice, and unfatiable in his Lusts; so facrilegious in his Rapines, fo false in Promises, and treacherous in Point of Trust; and finally, so destructive of the Rights, and Properties of particular Persons, that his little Finger lay heavier on the English Subjects, than the Loins of all the Favourites of the Two last Kings. And that his monstrous Vices (most insupportable in any other but himself) might either be connived at, or not complained of, he cloaks them with a feeming Zeal to the true Religion, and made himself Head of the Puritan Faction: Who spared no Pains in setting forth his Praises upon all Occasions: Nor was he wanting to carefs them, after fuch a Manner as he found most agreeable to those holy Hypocrites; using no other Language in his Speech, and Letters, than the pure Scripture-phrase; in which he was become fo dextrous, as if he had received the fame Inspirations with the Sacred Pen-men.

But notwithstanding the Viciousness of this Man, yet the Queen laboured further to advance him, even to a Marriage with the Queen of Scots:

As appears by this Relation of Dr. Heylyn, p. 169.' Queen Elizabeth kept a Stock still going in Scotland; the Returns whereof redounded more to her own Security than to the Profit and Advantage of the Church of England. The Queen of Scots being now a Widow, possessed of that Kingdom, and next Heir to this, Queen Elizabeth proposes to her a Marriage with the Earl of Leicester; whom she pretended to have raised to those eminent Honours,

Affections. Which Proposition proved agreeable to neither Party; the Queen of Scots disdaining the unequal Offer; and Leicester dealing underhand with Randolph, the English Resident, to keep her still in that Averseness; having given himself a Hope of marrying Queen Elizabeth, interpreting all her Favours to proceed in order to it. I had not spoken so much of this Earl of Leicester, but that he seemed to have been born for the Destruction of the Church of England, as will appear by what shall be here said concerning the Presbyterians in

this Queen's Reign.

But leaving this Court-Meteor to be gazed on by unknowing Men, we will now conclude this fixth Year, with that which was very advantageous to the Church of England; to wit, the Death of Calvin: By whose Authority (if he had lived longer) much more Diforders and Confusions must have necessarily succeeded. For his Name was much reverenced, not only by those of his own Party, but by many others, grave and moderate Men, who did not look at first into the Dangers which enfued upon it. His Platform at Geneva was made the only Pattern by which all the Reformed Churches were to frame their Government. His Writings were made the only Rule, by which all Students in Divinity were to square their Judgments.-Thus Dr. Heylyn, concerning Cartwright, Leicester, and Calvin.

destricted the state of redocting more to her over the following state of the following state of the state of

CHAP. XIII.

The first Origin of the name Puritan, and of the Protestation devised to binder the Disorders caused by this Sect.

Anno Reg. Eliz. 7.

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Dr. Heylyn, pag. 172.

HIS Year the Zuinglian, or Calvinian Faction began to be first known by the name of Puritans: Which name hath ever fince been appropriated to them, because of their pretending to a greater Purity in the Service of God, than was held forth unto them (as they gave it out) in the Common-Prayer-Book; and to a greater opposition to the Rites and Usages of the Church of Rome, than was agreeable to the Constitution of the Church of England. But this Purity was accompanied with fuch Irreverence, this Opposition drew along with it so much Licentiousness, as gave great Scandal and Offence to all Men: So that it was high time to give a Check to those Diforders and Confusions. which by their Practices, and their Preachings, they had produced; and thereby laid the Ground of that woful Schism, which soon after followed

For the preventing these Disorders for the suture, a Protestation was devised to be taken by all Parsons, Vicars, and Curates; by which they were required to declare and promise,

1. That they would not preach, nor publickly interpret, but only read that which was appointed by publick Authority.

2. That they would use Sobriety in Apparel, and especially in the Church at Common Prayers, according to Order appointed.

3. That they would not openly medle with any Artificers Occupation, as covetously to seek a Gain thereby; having in ecclesiastical Livings, Twenty Nobles.

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Nobles, or above, by the Year: Which Protestation, if it either had been generally pressed upon all the Clergy, (as perhaps it was not) or been better kept by them that took it, the Church might, questionless, have been saved from those Distractions, which by the Puritan-Innovators were occasioned in it.—Thus far Dr. Heylyn, concerning this strange Reformation of the Church of England.

Doctor Heylyn baving prosecuted bis History of the Reformation of the Church of England, until the Eighth Year of Queen Elizabeth's Reign, was not willing to wade any further into the Confusions of those Times; and therefore makes this following Conclusion of it.

CHAP. XIV.

The Order of the Establishment of this New Church, and of the strange Disorder it was at this Time brought unto by the Puritan Faction.

Dr. Heylyn's Conclusion of bis History.

Thus we have feen the publick Liturgy confirmed in Parliament; with divers Penalties on all those, who either did reproach it, or neglect to use it, or wilfully with-draw their Attendance from it: The Doctrine of the Church declared in the Book of Articles; external Matters in officiating God's publick Service, and the Apparel of the Clergy, regulated by the Book of Orders, and Advertisements; the Episcopal Government settled. The Church of England is therefore now fixed on her natural Pillars of Doctrine, Government, and Worship; not otherwise to have heen shaken, than by the blind Zeal of such surious Sampsons, as were resolved, to pull it on their own Heads, rather than to suffer it to stand.

And here it will be time to conclude this History, having

having taken a brief View of the State of this Church, with all the Aberration from its first Constitution, as it stood at this Time, when the Puritan Faction had begun to disturb its Order. And that this may be manifested with a greater Certainty, I will speak it in the Words of one who lived, and writ his Knowledge of it, at this Time. I mean John Rastel, in his Answer to the Bishops Challenge: Who, though he were a Papist, and a Priest, yet, I conceive, he hath faithfully delivered too many sad Truths in these Particulars.

Three Books he writ within the compass of three Years, against Bishop Jewel: In one of which he

makes this Address unto him:

And though you, Mr. Jewel, (as I have heard fay) do take the Bread into your Hands, when you celebrate folemnly, yet thousands there are of your inferior Ministers, who esteem it as Death, to be bound to any such external Fashion. And your Order of celebrating the Communion, is so unadvisedly conceived, that every Man is lest unto his private Rule or Canon, whether he will take the Bread into his Hands, or let it stand at the End of the Table, where it pleases the Sex-

ton, or Parish-Clerk to set them, pag. 28.

Thus, as to the Communion; now, as to Altars,

he hath these Words:

In the Primitive Church, Altars were used amongst Christians; upon which they offered the unbloody Sacrifice of Christ's Body; yet your Company, (to declare what Followers they are of Antiquity) do account it, even among one of the kinds of Idolatry, if an Altar be kept standing. And indeed you follow a certain Antiquity, not of Catholicks, but of desperate Hereticks. Optatus, writing of the Donatists, says, "That they did break, raze, and remove the Altars of God, pag. 34, and 165."

Now

Now as to the Objection of Praying in an unknown Tongue, he writes thus:

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Where Singing is used, what shall we say to the Case of the People, that kneel in the Body

of the Church? Yea, let them hearken at the

Chancel-Door itself, they shall not be much wifer. Besides, how will you provide for great

Parishes, where there are a Thousand People?

An Objection of the Presbyterians.

Then, to come to the Apostles: Where do you read, that in external Behaviour they did wear Frocks, or Gowns, or four-corner'd Caps? Or, That at their Prayers, they sate in sides, fell prostrate, or sung Te Deum, or looked towards.

the South? Or wore Copes of Tissue or Velvet; with a thousand more such Questions, pag. 446.

The next Question he asks him, is,

'Where the Church of God, so well ordered, with excellent Men of Learning and Piety, was ever constrained to suffer Coblers, Weavers, Tinkers, Tanners, Card-makers, Tapsters, Fiddlers, Goalers, and others of like Profession, not only to enter into Disputation with her what also to climb

enter into Disputation with her; but also to climb

up into Pulpits, and to keep the Place of Priests?

· &c. pag. 2.

Or, that any Bag-pipers, Horse-coursers, or Jaylors, were admitted then into the Clergy? pag. 162. Or, that any Bishop then did swear by his Honour, when in his Visitation, he would warrant his promise to some poor Prisoner Priest under him; or not satisfied with his imprisoning, did cry out and call upon the Prince, (not disposed that way) to put them to most cruel Deaths? Or, that refused to wear a white Rocket? Or, to be distinguished from the Laity by some decent Priests Apparel? pag. 162. Or, gathered a Benevolence of his Clergy, to set him up in his Houshold? pag. 163. Or, that the Communion

Table (if any then were) was removeable up and down, hither and thither, and brought, at any Time, to the lower Part of the Church, there to celebrate the Lord's Supper? Or, that any Communion was kept upon Good-Friday? Or, that the Sacrament was administred then, sometimes in Loaf-Bread, sometimes in Wafers? And that . without the Name of Jesus, or the Sign of the Cross? Or, that at the Communion-time the Minister should wear a Coap; and at all other Service, a Surplice only? Or, (as it is used in fome places) nothing at all beside his common Apparel? Or, that they used a common, and prophane Cup, at the Communion? pag. 162. Or, that a folemn Curfe should be used on Asbwednesday? Or, that a Procession about the Fields was used in Rogation Week, rather thereby to know the Bounds, and Borders of every Parish, than to move God to Mercy, and Mens Hearts to Devotion? Or, that the Man should put the Wedding-Ring upon the fourth Finger of the Left Hand of the Woman, and not on the Right; as hath been many hundred Years practifed? pag. 163. Or, that the refidue of the Sacrament, unreceived, was taken of the Priest, or of the Pa-' rish-Clerk, to spread their young Childrens Butter with, or to ferve their own Tooth with it, at their homely Table? Or, that it was lawful then to have but one Communion, in one Church in one Day? pag. 164. Or, that the Lent, or Friday was to be fasted for civil Policy, not for any Devotion? pag. 165. Or, that the Lay-People communicating, did take the Cup at one another's Hands, and not at the Priests? pag. 166. Or, that any Bishop, then threw down the Images of Christ, and his Saints; and set up their own, their Wives, and their Childrens Pictures in their Chambers, and Parlours? pag. 164. Or, that

that being a Virgin at the taking of the Holy Order of Priesthood, did afterwards lawfully

marry? pag. 165. Or, that was married on Assured flag ? Or, that preached it to be all

one, to pray on a Dunghill, and in a Church?
Or, that any Friar of fixty Years, obtaining af-

terwards the Dignity of a Bishop, married a young Woman of Nineteen Years? &c. pag. 166.

Here ends Dr. Heylyn's History of the Reformation.

Now to compleat the Story of the Presbyterians. I will here add what is related by Dr. Heylyn, concerning their Actings in this Queen's Reign, in his History of Presbytery.

An ADDITION of some other HISTORICAL COLLECTIONS, taken out of Dr. Heylyn's History of PRESENTERY.

CHAP. XV.

A Discovery of the insolent and rebellious Spirit of the Presbyterians; and particularly of Knox.

Dr. Heylyn, pag. 244.

A T Queen Elizabeth's first coming to the Crown, such English as had lived in Exile amongst the Switzers, or at Geneva, became exceedingly enamoured with Calvin's Platform; by which they found so much Authority ascribed unto Ministers in their several Churches, as might make them absolute, and independent, without being called to an account by King, or Bishop. This Discipline they purposed to promote at their coming home. But the Queen had heard so much, from others, of their Carriage at Frankfort, and their untractableness, in point of Decency, and comely Order,

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in the Reign of her Brother, as might sufficiently forewarn her. Besides, she was not to be told, with what Reproaches Calvin had reviled her Sister; nor how she had been persecuted by his Followers in the Time of her Reign: Some of them railing at her Person, in their scandalous Pamphlets; some practising by false and dangerous Allusions, to subvert her Government; and others openly praying to God, That be would either turn her Heart, or put an End to ber Days.

And of these Men she was to give herself no hope, but they would proceed with her, in the self same manner, whensoever any thing should be done, (how necessary, and just soever) which might cross their Humours. The Consideration whereof was of such Prevalency with those of her Council, (who were then deliberating about the altering of Religion) that they were resolved to have an Eye upon those Men, who were so hot in the Pursuit of their flattering Hopes, that (out of a desire of Innovation, as my Author tells me) they were busied, at that very time, in setting up a new Form of ecclesiastical Policy; and therefore were to be suppress with all Care and Diligence, before they grew to a head.

But, notwithstanding this Discovery of their rebellious Practices; yet they had so many Friends in England, that they might easily have obtained Favour, in order to the promoting their Designs, had not Knox's surious Spirit moved him to write these following malicious Letters. In one of which, to Sir William Cecill, he first upbraids him with consenting to the suppressing of Christ's true Evangile, to the erecting of Idolatry, and the 'shedding the Blood of God's most dear Children, during the Reign of mischievous Mary, the professed enemy of God, as he plainly calls her.' Then he proceeds to justify his treasonable and seditious Book,

ceeds to justify his treasonable and seditious Book, against the Regiment of Women; of the truth whereof

whereof, he positively affirms, "That he no more "doubted than of the truth of that Voice of God,

pronounced against that Sex; to wit, That in

Dolour they should bear their Children.

Next he declared (in reference to the Person of Queen Elizabeth) 'That he would willingly acknowledge her to be raifed by God, for the manifestation of his Glory, although not Nature only, but God's own Ordinance, did oppugn fuch Regiments.' And thereupon did infer, 'That if Queen Elizabeth would confess, that the extraordinary Dispensations of God, did make that lawful in her, which both "Nature, and God's Laws, did deny in all Women beside, none in England should be more ready to maintain her lawful Authority, than himfelf. But on the other fide he pronounces this Sentence on her, 'That if the built her Title upon * Custom, Laws, and Ordinances of Men, such foolish Prefumption would grievously offend God, and that her Ingratitude in that kind should not long lack Punishment.'

To the same purpose he writes also, to the Queen herself, reproaching her withal, 'That for sear of her Life she had declined from God, bowed to

Idolatry, and gone to Mass, during the Persecu-

In both his Letters he complains of his being denied the liberty of Preaching in England, and endeavours to excuse his Flock, of late affembled in

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the most godly reformed Church and City of Geneva.—Thus Dr. Heylyn.

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CHAP. XVI.

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A further Discovery of their Practices in order to the promoting of their Discipline, which was much advanced by their being admitted into the publick Ministry.

Dr. Heylyn, pag. 246.

CUCH was the necessity, which the Church of England was under, that it was hardly possible to supply all the vacant Places in it, but by admitting some of the Genevian Zealots to the publick Ministry: The Realm had been extremely visited in the foregoing Year, with a dangerous and contagious Sickness, which took away almost half of the Bishops; and occasioned such a Mortality amongst the rest of the Clergy, that a great Part of the Parochial Churches were without Incumbents. The rest of the Bishops, twelve Deans, and as many Archdeacons, fifteen Masters of Colleges and Halls, fifty Prebendaries of Cathedral Churches, and about fourscore beneficed Men, were deprived at once, for refufing to submit to the Queen's Supremacy. For the filling of which vacant places, it cannot be imagined, but many past amongst the rest, who either had not hitherto discovered their Diffatisfaction, or were connived at in regard of their Parts and Learning.

Wherefore, there is no Question to be made, but that some Numbers of them were admitted unto Country-Cures, by means whereof they had as great an Opportunity as they could wish or desire, not only to dispute their Genevian Doctrines, but likewise to prepare the People committed to them, for receiving such Innovations, both in Worship and Government, as were resolved, in time conveni-

ent, to be put upon them.

For a Preparative whereunto, they brought along with

with them the Genevian Bible, with their Notes upon it, together with David's Psalms in English Metre; that by the one they might effect an Innovation in Points of Doctrine; and by the other, bring this Church more near to the Rules of Geneva, in some chief Acts of publick Worship.

The Notes upon the same Bible, in many places, savour of Sedition; and in some, of Faction, destructive of the Persons and Power of Kings, and

of all Civil Intercourse, and human Society.

There is a Note on 2 Chron. viii. 15, 16. where Ma is taxed by them, for not putting his Mother to Death, but deposing her only from the Regency, which before she executed. Of which Note, the Scottish Presbyterians made especial use; not only in deposing Mary, their lawful Queen; but prosecuting her openly, and underhand, till they had

taken away her Life.

Now with this Bible, and these Notes, which proved fo advantageous to them in their main Projectments, they also brought in David's Psalms in English Metre; of which they served themselves to fome Tune, in the time fucceeding. For they came to be esteemed the most divine part of God's publick Worship; the Reading Psalms, together with the First and Second Lessons, being heard in many Places with a covered Head; but all Men fitting bare-headed, when the Pfalm is fung. And, to that End the Parish Clerk must be taught to call upon the people to fing it, To the Praise and Glory of God; no fuch preparatory Exhortation being used at the naming of the Chapter, or the daily Pfalms. By these Preparatives they hoped in time, to bring in the whole Body of Calvinism, as well in reference to Government, and Forms of Worship, as in Points of Doctrine.

In all this time, they could obtain no Countenance from this State; though it was once endeavoured

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for them, by the Earl of Leicester, whom they had gained to their Party; but it was only to make use of them for politick Ends. Finding this Opposition, they not only repined, and grudged at the Reformation, which was made in this Church, because not fitted to their Fancies, and to Calvin's Platform; but have laboured to sow those Seeds of Heterodoxy, and Disobedience, which afterwards brought forth those Troubles, and Disorders, which ensued

upon it .- Thus Dr. Heylyn.

These Islands (the only Remainder of the Crown of England in the Dukedom of Normandy) had admitted the Reformation in the Reign of King Edward; by whose Command the publick Liturgy had been turned into French. But the reformed Religion being suppressed in the Time of Queen Mary, was revived again, immediately after her decease, by such French Ministers, as had resorted thither for Protection, in the Days of their Trou-These French Ministers, desiring to have all things modelled by the Rules of Calvin, endeavoured by all the Friends they could make, to advance his Discipline; to which they were encouraged by their Brethren here, and the Governors there. The Governors in each Island advanced the Plot. out of a covetous Intent, to enrich themselves with the Spoils of the Deaneries; the Brethren here, having by this means a Hope to gain Ground, by little and little, for the erecting of the same in most Parts of England. And in pursuance of this Project, both Islands join in a Confederacy to Petition the Queen for an Allowance of this Discipline, Anno 1563. In the Year next following, some French were delegated to the Court, to follicit it; where they received a gracious Answer, and returned full of Hopes.

In the mean time, the Queen, being strongly perfuaded, that this Design would much advance the L ReforReformation in those Islands, was contented to give way unto it, in the Towns of St. Peter's-Port, and St. Hilaries only in Jersey, and in the Port of St. Peter's in Guernsey, but no further: Other parts of the Islands being to be conformable to the Church of England. Now, although there be no express mention, in their Grant, of allowing their Discipline, but only of their Form of Prayer, and Administration of Sacraments; yet they presumed so far on the general Words, as to put it presently in practice; intending to advance it by degrees in all the rest of the Parishes, as Opportunity should serve, and the Condition of Affairs permit.—Thus Dr. Heylyn, concerning these Islands.

CHAP. XVII.

A further Account of their labouring to undermine the Church of England.

Dr. Heylyn, pag. 252.

In England they found not fuch Success, as they did abroad; not a few of them being deprived of their Benefices, and other Preferments in the Church, for their Inconformity. The News of which Severity flies to France and Scotland; occafioned Beza in the one, and Knox, and his Comrades, in the other, to interpose themselves in behalf of their Brethren. With what Authority Beza acted in it, we shall see anon. In Knox's Letter, sent from the General Assembly of the Kirk of Scotland, the Church Vestments are called Trifles and Rags of Rome.

With more Authority writes Beza, as the greater Patriarch; and he writes too concerning things of greater Consequence than Caps and Surplices. For in a Letter of his to Grindal, he makes a sad Complaint of suspending these Men from the Ministry, for not subscribing to some new Rites and

Cere-

Ceremonies, imposed upon them. But he seems more offended, that Women were suffered to baptize in extreme Necessity. That Power was granted to the Queen, for ordaining such other Rites, and Ceremonies, as should seem convenient; and that the Bishops had so much Authority. He excepts likewise against many other such things. The Copies of these Letters were presently dispersed, if not also printed. Some of the Brethren, in their Zeal to the Name of Calvin, preserved him once before St. Paul; and Beza, without doubt, would have taken it ill, if he had been esteemed of less Authority, than any of the Successors of St. Peter.

So good a Foundation being laid, the Building could not chuse but go on a-pace. But first they must prepare the Matter, and remove all Doubts, which otherwise might interrupt them in the Course of their Building. And herein Beza is consulted, as the Master-workman. To him they send their several Scruples; and he returns such Answer to them, as did not only confirm them in their present Obstinacy, but sitted, and prepared them for

the following Schism.

To those mentioned before, they add the calling of Ministers, and their ordaining by the Bishops, the Presbytery being not consulted: Which he condemns, as contrary to the Word of God; but so, that he conceives it better to have such a Ministry, than none at all: praying withal, that God would give this Church a more lawful Ministry.

In some Churches, and particularly in Westmin-ster-Abbey, they still retained the use of Wasers, made of Bread unleavened: This he acknowledges for a thing indifferent. Unto several other Questions, he gives Answer in this Letter; which is superscribed. To certain of the Bretbren of the Churches of England, touching some Points of Eccletiastical Order, and Government.

Upon the receiving this Letter, they fall into an open Schism, in the Year next following. At which time, some (taking upon them to be of a more ardent Zeal, than others, in professing the true reformed Religion) resolved to allow of nothing in God's publick Service, but what was found expressly in the Holy Scriptures. Their Number much encreased, on a double Account. First by the negligence of some, and the connivance of other Bishops; and partly, by the secret Favour of some great Men in the Court, who greedily gaped after the Remainder of the Church's Patrimony.

It cannot be denied, but this Faction received much Encouragement, underhand, from some great Persons near the Queen: From no Man more, than from the Earl of Leicester, the Lord North, Knolls, and Walsingham; who knew, how mightily some Numbers of the Scots, both Lords and Gentlemen, had, in short time, improved their Fortune, by humouring the Knoxian Brethren in their Reformation; and could not but expect the like in their own Particulars, by a Compliance with these Men, who aimed apparently at the ruin of Bishops, and Cathedral Churches.—Thus Dr. Heylyn, concerning the surther advancement of Presbytery.

CHAP. XVIII.

Of their Meetings, and the powerful Friends they had at Court; with a short Relation concerning Cartwright.

Dr. Heylyn, pag. 259.

THE Genevian Brethren, rather chose to meet in Barns and Woods, yea, and in common Fields, than to affociate with their Brethren. For, that they did so, is affirmed by very good Authors; who much bemoaned the sad condition of the Church of England, in having her Bowels torn in pieces pieces, by those very Children, which she had cherished in her Bosom. By one of which we are first told, what great Contentions had been raised in the first ten Years of her Majesty's Reign, through the peevish Frowardness, and the Outcries of such, as same from Geneva, against the Vestments of the Church, and such like Matters: And then he adds, That being crossed in their Desires touching these Particulars, they separated from the rest of their Congregations, and meeting together in Houses, Woods, and common Fields, kept there their most unlawful and disorderly Conventicles.—Thus of their Meetings.

Their Friends at Court.

Dr. Heylyn, pag. 262.

The Presbyterians had many powerful Friends at Court; in which the Papists had scarce any but mortal Enemies. Spies, and Intelligencers were employed to attend the Papists, and observe all their Words and Actions; so that they could not stir without a Discovery. But all Mens Eyes were shut up, as to the other Party; so that they might do what they listed, without Observation; of which one reason may be given, to wit, that the Queen suffered that Faction to grow up to confront the other.

A Word concerning Cartwright.

Dr. Heylyn, pag. 263.

Now comes Cartwright on the Stage; on which he acted more than any of the Puritan Faction. He, coming from Geneva, became more practical, or pragmatical rather, condemning the vocation of Archbishops, and Bishops, Archdeacons, and other ecclesiastical Officers, the Administration of the Sacraments, and Observation of our Rites and Ceremonies. And buzzing these Conceits into the

Heads of many young Preachers, and Scholars of the University, he drew after him a great Number of Disciples, and Followers. Amongst whom he prevailed fo far, by his fecret Practices, but much more by a Sermon, which he preached on a Sunday Morning, in the College-Chappel, that in the Afternoon, all the Fellows and Scholars, threw afide their Surplices, (which by the Statute of the House they were bound to wear) and went to the Divine Service only in their Gowns and Caps. But he, not content with that which he had done in the College, puts up his Disciples into all the Pulpits in the University; where he, and they, inveigh most bitterly against the Government of the Church, and the Governors of it, the Ordination of Priests and Deacons, the Liturgy, and the Rites thereof.-Thus Dr. Heylyn.

CHAP. XIX.

Of their labouring to destroy Episcopal Government, and of their erecting a Preibytery.

Dr. Heylyn, pag. 271.

THE English Puritans had hitherto, maintained their Quarrel by the Authority of Calvin, the Sawciness of Knox, the bold Activities of Beza, and the Interposing of some Foreign Divines, whose Names were great in all the Churches of the Reformation. But now they are resolved to try it out by their proper Valour; and to make no other use of them, than as Auxiliaries, and Reserves.

Hitherto they had appeared only against Caps, and Surplices, and such-like things; but now they are resolved to venture on the Episcopal Government, and to endeavour the erecting of the Presbyterian, as Time, and Opportunity should make way, unto it. Amongst which Undertakers, none more

more eminent, because none more violent than Cartwright. He, and his Accomplices, frequently handled fuch Points as concerned the Discipline: many Motions being made, and fome Conclusionsfettled in pursuance of it. But more particularly it was refolved upon the Question, 'That for as. much as divers Books had been written, and fundry Petitions exhibited to her Majesty, the Par-· liament, and their Lordships, to little Purpose; every Man should therefore labour, by all means possible, to bring the Reformation into the Church. It was also then, and there resolved, 'That for the better bringing on of the faid Holy Discipline, they should not only, as well publickly as privately teach it, but by little and little, as well as possibly they might, draw the same into Practice." According to which Resolution, a Presbytery was erected, on the twentieth of November, in the Year 1572, at a small Village in Surry, called Wandsworth; a Place conveniently fituated for the London Brethren, as standing near the Bank of the Thames, but four Miles from the City, and more retired out of Sight, than any of their own Churches about the Town.

The first Establishment they endorsed by the Name of The Orders of Wandsworth: In which the Elders Names are agreed on, the Manner of Election declared, the Approvers of them mentioned, their Offices agreed on also, and described. Sir Christopher Hatton was at that Time in special Favour, of known Aversness to the Earl of Leicester, and consequently no Friend to the Puritan Faction. This Obstacle must be removed, one way or other. This Office Burchet undertakes, and does it upon this Opinion, 'That it was lawful to assassinate any Man, who opposed the Gospel.' But he mistakes the Man, and stabs one Hawkins desperately, with a Ponyard, conceiving him to be Hatton. But by

the terror of a Proclamation, and the Execution of this Burchet, they were restrained from practising

any further at the present.

But what they durst not do directly, and in open Sight, they found a way to act obliquely, and under disguise of setting up another Church of Strangers in the midst of London. Many of the Low-Countrymen had fled their Country, and fettled their Dwellings in the Ports and Sea Towns of England; and good Numbers of them at London. For these there must be a Church in London. And for this Purpose, a Suit is made by their Friends in Court, for the obtaining of it. And that they might proceed in fetting up their Presbytery, and new Forms of Worship, they obtain, not only a Connivance, or Toleration, but a plain Approbatian of their acting in it. This likewife gave the first Beginning to the now Dutch Churches in Canserbury, Sandwich, Yarmouth, Norwich, and some other places in the North; to the great Animation of the Presbyters, and to the Discomfort of all such, who were of Judgment to foresee the sad Consequence of it.

With like Felicity, they drove on their Defigns in Jersey, and Guernsey, introducing their Discipline, by Degrees, into all the Villages: Furthered therein by the sacrilegious Averice of their several Governors, out of a hope to have the Spoil of the Deaneries, to engross all the Tythes to themselves, and then put off the Ministers with some

forry Stipends, as in fine they did.

It was also thought fit, that Snape, and Cartwright, (the great Supporters of the Cause in England) should be sent unto them, to put their Churches in a Posture, and settle the Discipline amongst them in such Manner, and Form, as it was practised at Geneva.

Grindall's being translated from the See of York, unto

unto that of Canterbury, gave great Hopes to the Presbyterians; who soon found how pliant he was like to prove to their Expectation: Which happened accordingly; he seeking in all things to promote their Designs, and making great Alterations

in the Church of England.

A Breach happened betwixt him and Leicester, that mighty Patron, and Protector of the Puritan Faction, occasioned by his denying, at the Earl's Request, to alienate his House and Manor of Lambeth, that it might serve for a retiring Place to that mighty Favourite. And hereunto he did contribute further, by refusing to grant a Dispensation, to marry one, that was near of Kindred to him. This Leicester, thought he might command, and was exceedingly vexed, not to find Obedience in one, who had been raised by him, and depended on him.

Upon which Ground, all Passages, which before were shut against his Enemies, were now left free and open for them. Whereupon they acquainted the Queen, what a Neglect there was of the publick Liturgy, in most Parts of the Kingdom, what Ruin, and Decay of Churches, what Innovations made already, and what more projected; by which she would be eased, in time, of all Cares of Government, and find the same to be transferred to the Puritan Consistories.—Thus Dr. Heylyn, concerning the sad State of the Church of England.

CHAP. XX.

A further Relation concerning Cartwright, and other Presbyterian Ministers; and bow they laboured to set up Presbytery in this Nation.

Dr. Heylyn, pag. 290.

Cartwright, having settled the Presbytery in ferfey, and Guernsey; first, sends back Snape, to his old Lecture, at Northampton, there to pursue fuch Orders, and Directions, as they had agreed on: And afterwards put himself into the Factory at Antwerp, and was soon chosen for their Preacher. The news whereof, brings Travers to him; who receives Ordination (if I may so call it) by the Presbytery of that City, and thereupon is made his Partner in that Charge. They easily persuaded the Merchants to admit the Discipline: And they endeavoured it the rather, that by their Help they might effect the like in the City of London, when so ever they should find the Times to be ready for them.

The like they did also in the English Church at Middleborough, the chief Town in Zealand; in which many English Merchants had their constant Residence. To which two Places they drew over many of the English Nation, to receive admission into the Ministry, in a different Form, from that which is allowed in the Church of England. Some of them, (following the Example of Cartwright himself) remounced the Orders, which they had from the Hands of Bishops, and took a new Vocation from those Presbyters, and others there admitted to the Ranks of Ministers, who never were ordained in England.

Not to fay any thing of fuch, as were elected to be Elders, or Deacons, in those foreign Consistories; that they might serve the Churches, in the

fame Capacity, at their coming home.

And now at last they are for England; where Travers put himself into the Service of the Lord Treasurer Burleigh; by whose Recommendation, he is chosen Lecturer of the Temple-Church; which gave him Opportunity for managing all Affairs, that concerned the Discipline, with the London Ministers.

Cartwright applies himself to the Earl of Leicester, by whom he is sent down to Warwick, and

afterwards made Mafter of an Hospital of his Foundation: In the chief Church of which Town he preached, when he pleased; making it his Bufiness. to promote the Discipline, and to undermine the Church of England. But this was not done all at once, or in the first Year only after his Return :.. but by Degrees, as Opportunity was offered to them. Yet fo far he prevailed in the first Year only, that a Meeting of fixty Ministers, out of the Counties of Effex, Cambridge, and Norfolk, was held at a Village called Corkbill, where Knewftubs (who was one of the Number) had the Cure of Souls: Which Meeting was held May the 8th, Anno 1582, there to confer about some Passages in the Common-Prayer-Book, as what might be tolerated in it, and what refused.

The like Meeting was held, at the Commencement in Cambridge then next enfuing.—Thus Dr. Heylyn, concerning those Proceedings of the Cal-

vinifts.

(It would be too tedious to relate all the Particulars, in the carrying on this Business: And therefore for this, I remit the Reader to the History itself.)

CHAP. XXI.

The Queen's Resolution of maintaining Episcopal Government, and the great Opposition that was made against it.

Dr. Heylyn, pag. 302.

THE Queen was refolved to hold her Prerogative Royal at the very height; and therefore would not hearken to such Propositions, as had been made in favour of the Puritan Faction, by their great Agents in the Court, though she had been many Times sollicited in it.

She acquaints Wbitgift, Archbishop of Canter-bury,

the Trouble of all Church Concernments, and leave them wholly to his Care. That she was sensible enough, into what Disorder, and Confusion, the Affairs of the Church were brought, by the Connivance of some Bishops, the Obstinacy of some Ministers, and the Power of some great Lords, both in Court, and Country: But that notwithstanding, he must resolve, not only to affert the Episcopal Power, but also to restore the Uniformity in God's publick Worship, which by the Weakness of his Predecessor, was so much endangered.

It is not easy to imagine what Clamours were raised amongst the Brethren, upon this Occasion; how they moved Heaven and Earth, the Court and Country, and all the Friends they had of the Clergy, or Laity, to come to their Affistance, in this time of their Trial. By means whereof, they raifed fo strong an Opposition against his Proceedings, that it put him to great Difficulties. Some great Men about the Court, who had engaged themselves in the Puritan Quarrels, thought best to stand a while behind the Curtain, and fet Beal upon him, of whose Impetuosity, and Edge against him, they were well affured. This Beal was in himself a most eager Puritan, trained up by Walfingham, to draw dry-foot after Priefts and Jesuits; his extreme hatred to those Men being looked on, as the only good Quality, which he could pretend to. But being over-blinded with Zeal, he conceived, that whatfoever was not Puritan, must needs be Popish: And that the Bishops were to be esteemed no otherwife, than the Sons of Antichrift, because they were not looked upon as Fathers, by the Brotherhood. And so far was he hurried on by these Disaffections, that though he-were raised to be one of the Clerks of the Council, yet he preferred the Interest of that Faction, before that of the Queen's. Infomuch,

that he was noted to jeer and gibe, at all such Sermons, as did most commend her Majesty's Government, and move the Auditory to Obedience; not sparing to accuse the Preachers, to have broached false Doctrine. From this Man the Archbishop received great Affronts.

The Lord Burleigh, upon some Complaint made against the Liturgy, by some of the Brethren, required them to compose another, such as they thought might generally be accepted by them. The first Classes thereupon devised a new one, agreeable in most things, to the Form of Geneva.

But this Draught being offered to the Confideration of the second Classes, (for so the wife Statesmen had of purpose contrived the Plot) there were no fewer than fix-hundred Exceptions made against it; and confequently, fo many Alterations to be made therein, before it was to be admitted. The third Classes quarrelled at those Alterations; and refolved therefore on a new Model, which should have nothing of the other: And against this, the fourth Classes was able to pretend as many Objections, as had been made against the first. So that no likelihood appearing of any other Form of Worthip, either better or worfe, to be agreed upon between them, he dismis'd their Agents for the prefent; with this Affurance, that whenfoever they could agree upon any Liturgy, which might be univerfally received amongst them, they should find him very ready to serve them, in the settling of it.

Walfingham tries his Fortune next, in hope to bring them to allow of the English Liturgy, on the removal of such things, as seemed most offensive: And thereupon he offered, in the Queen's Name, that the Three Ceremonies, at which they seemed most to boggle; that is to say, 'Kneeling at the Communion, the Surplice, and the Cross in Baptism,' should be expunged out of the Book of Common-

Prayer,

Prayer, if that would content them. But thereunto it was replied, That they would have a total Abolition of the Book, without retaining any part, or office in it, in their next New-nothing: Which peremptory Answer, did much alienate his Affections from them; as afterwards he affirmed to some, from whose Pen I have it.

The Brethren, on the other-side, sinding how little they had gotten by their Application to the Lords of the Council, began to steer another course, by practising upon the temper of the following Parliaments; into which they had procured many of their chief Friends to be received for Knights, or Burgesses, as they could prevail. By whose means, not withstanding that the Queen had commanded them, not to deal in any thing, which was of concernment to the Church they procured a Bill to pass in the House of Commons, 1585, for making tryal of the Sufficiency of such as were to be ordained or admitted Ministers, by Twelve Lay-men; whose Approbation, and Allowance, they were first to pass, before they were to receive Institution into any Benefice.

Another Bill was also passed; for making Marriage lawful at all times of the year, (which had been formerly attempted by the Convocation.) They were in hand also with a Third, concerning Eccle-siastical Courts, and the Episcopal Visitations; pretending only a redress of some Exorbitances, in excessive Fees; but aiming plainly at the overthrow of

the Jurisdiction.

The like attempts were made in some following Sessions; in which some Members shewed themelves troblesome to sober men, alienated from the present Government, and disrespective toward the Queen.—Thus Dr. Heylyn.

CHAP. XXII.

Their Design is promoted from Scotland, and from many Great Men about the Court.

Dr. Heylyn, pag. 261.

HE chief Zealots of the Faction of Scotland. finding, that they could not have their Wills on the young King James, (whose Mother was Prisoner in England) and his Council, came into England where they were much countenanced by Mr. Secretary Walfingham, who had fet them at work,

and therefore was obliged to gratify them.

The Lords, and great Men of that Nation, were ordered to retire to Norwich, and many of the Ministers permitted to prepare for London, Oxford, Cambridge, and some other places. At London they are suffered, by some zealous Brethren, to possess the Pulpits; in which they rail without controul, against their King, the Council, and their Natural Queen; labouring withal to beget, amongst the People, an ill opinion against the present Government, and to engage them for advancing that of the Prefbytery. It would be too tedious to relate all that they acted in this kind.

The Lords of this Faction obtained such Assistance from Queen Elizabeth, that they got the King into their hands, put a new Guard upon him, and conducted him whither they pleafed. Upon this the English Puritans shewed themselves to have more of the Scot in them, than in former times. For presently, upon the News of the good Success. which their Scottish Brethren had a scandalous Libel. in the nature of a Dialogue, is published and disperfed in most parts of England; in which the state of this Church is pretended to be laid open. They likewise had prepared their way to the Parliament then sitting, Anno 1586, by telling them, 'That if

the Reformation they desired, were not granted, they should betray God, his Truth, and the whole Kingdom: That they should declare themselves to be an Assembly, wherein the Lord's cause could not be heard; wherein the infelicity of the miserable could not be respected; wherein Truth, Religion, and Piety, could bear no sway; an Assembly, that willingly called for the Judgment of God upon the whole Realm: And finally, That not a Man of their Seed should prosper, be a Parliament Man, or bare Rule in England any more.

This necessary preparation being thus premised, they tender to the Parliament, 'a Book of the Form of Common-Prayer,' by them desired; containing also, in effect, the whole pretended Discipline, so revited by Travers And their Petition, in behalf of it, was in these words following; to wit, 'May it' therefore please your Majesty, That the Book hereunto annexed, and every thing therein contained, may be from henceforth used through all your Majesty's Dominions.' But in this they were able to effect nothing.

It may seem strange, that Queen Elizabeth should be so severe to her English Puritans, and yet protect and countenance the Presbyterians in all other places. But that great Monster in Nature called Reason

of State is brought to plead in her defence.

Leicester, Walsingham, and others, gave such encouragement, under-hand, to the Presbyterians, that they resolved to proceed towards the putting of their Disciplinc in execution. These great Persons did likewise entertain their Clamours, and promote their Petitions at the Council-Table, crossing and thwarting the Archbishop, whensoever any cause, which concerned the Brethren, was brought before them.

It may be gathered from hence, what a hard game

this Prelate had to play, when such great Masters in the Art, held the Cards against him. For, at that time, the Earls of Huntingdon, and Leicester, Walsingham, and Knolls, Comptroller, of the Houshold, a professed Genevian, were his open Adversaries, Burleigh, a Neutral at the best—Thus Dr. Heylyn.

The Order of their Government, both at London, and in the Country.

Dr. Heylyn, p. 213.

THE Book of Discipline being published, was no where better welcome than in London; the Wealth and Pride of which City was never wanting, to cherish and support such as most apparently opposed themselves to the present Authority, or practised the introducing of Innovations both in Church and State.

The several Churches, or Conventicles rather, which they had in the City, they reduced into one great, and general Classes, of which Cartwright, Egerton, or Travers, were for the most part Moderators; and whatsoever was there ordered, was esteemed for current: from t'ence the Brethren of other places did setch their light, and as doubts did arise, thither they were sent to be resolved; the Classical, and Synodical decrees of other places, not being Authentical, till they were ratisfied in this; which they held the Supreme Consistory, and chief Tribunal of the Nation.

But in the Country none appeared more forward, than those of Northampton. Daventry, and Notting-bam, and the device is taken up in most parts of England, but especially in Warwickshire, Suffolk, Norfolk, Essex, &c. In these Classes they determined Points of Doctrine, interpreted hard places of Scripture, delivered their Resolution, in such cases of Conscience, as were brought before them, decided doubts

doubts and difficulties, touching Contracts of Marriage, &c. and whatfoever was concluded by fuch as were present (yet still with reverence to the better judgment of the London Brethren) became forthwith binding to the rest: none being admitted into any of the aforesaid Classes, before he had promised under his hand, that he would submit himself, and be obedient unto all such Orders, and Decrees, as were set down by the Classes to be observed.

At these Classes they enquired into the Life, and Doctrine of all, that had subscribed unto them, cenfuring some and deposing others, as they saw Occa-

fion,

Unto every Classes there belonged a Register; who took the Heads of all that passed, and saw them carefully entred into a Book for that purpose, that they might remain upon Record.

Thus Dr Heylyn gives a full Relation of the Pro-

gress of Presbytery in this Nation.

Now I will make a short Relation of the Queen's:
Proceedings against Catholicks.

CHAP. XXIII.

Of the great endeavours used totally to extirpate Catholick Religion, by Penal Laws, and a horrid Effusion of Blood.

Stow, pag. 678.

That no Man, living, or residing in the Queen's Dominions, should, from thenceforth, maintain the Power and Jurisdiction of the Bishop of Rome. And for the better discovery of all such persons as might be Popishly affected; it was Enacted, that none should be admitted to receive Orders in the Church, or to take any Degree in either of the Universities, or to be Barrister, or Bencher in any of the Inns of Court

Court, &c. Or to practife as an Attorney, or of therwise to bear any Office in any of the Courts at Westminster-Hall, or any other Court whatsoever, till they had taken the Oath of Supremacy.

It was likewise made Treason for any one to be reconciled to the Church of Rome, or to be made Priest beyond the Seas: upon which Two accounts

very many were afterwards Executed.

A Proclamation also was set forth, That whosever had any Children beyond the Sea, should, by

a certain day, call them home.

Commissioners were sent into all Parts and Divisions of the Realm, to enquire out Priests, and such as were reconciled by them; further charging all manner of Persons, to retain none in their Houses, without due examination of their conditions, manner of life, and conformity in Religion; and to keep thereof a Register, to be shewed to the said Commissioners, if they should demand it.

In pursuance of which Commission, a Priest was taken saying Mass in the Lord Morley's House; and the Lady Morley with her Children, and divers othere were also taken, hearing the same Mass.

There was also taken at the same time another' Priest, at the Lady Gilfold's in Trinity-lane, for saying Mass: and for hearing the said Mass, the Lady Gilford, with divers other Gentlewomen were taken.

And likewise at the same instant, were taken Two Priests in the Lady Brown's House in Cow-lane, for saying Mass; with the Lady her sets, and divers others, for hearing it: All which persons were Indicted, Convicted, and had the Law Executed, according to the Statute.

There was found in their feveral Chapels, Beads, Images, Palms, Chalices, Croffes, Vestments, Pixes,

Paxes, and fuch like.—Thus Stow.

He that desires to be fully satisfied concerning all the severe Laws made against Catholicks in this Queen's Queen's Reign, may have recourse to the Penal Starutes.

Now we will proceed to a further Execution of thefe. Laws, by a horrid effusion of Blood.

WO Laymen, and one Prieft, were hanged. bowelled, and quartered, for denying the Queen's Supremacy. -Stow, pag. 684, and 685.

Six Priests were drawn from the Tower to Tyburn, and there hanged, bowelled, and quartered,

-Stow, pag. 695.

Four Priests more were found guilty of high Treafon, in being made Priests beyond Seas, and by the Pope's Authority; and had Judgment to be hanged, bowelled, and quartered: who were all Executed at Tyburn .- Stow, pag. 698.

Two other Priests were condemned for Treason: for being made Priests at Rhemes in France; were drawn to Tyburn, and there hanged, bowelled, and

quartered, Stow, pag. 719.

As likewise Two other Priests were Condemned, and Executed, for the same cause .- Stow, pag. 720.

Six Priests more were executed, for being made: Priests beyond Seas; and Four Secular Men, for being reconciled to the Roman Church; and Four others for relieving, and encouraging the others.

Moreover, Thirteen Secular Men were upon the fame account hanged in several places: and a Genthewoman, for conveying a Cord to a Priest in Bride-well; whereby he let himself down, and es-

caped. - Stow, pag. 750.

Another Prieft was hanged, headed, and quartered, at Kingston : and after this, two more for being made Priests at Paris: and a Secular Man, for being reconciled to the Church of Rome-Stow, in the same page.

There was also another Priest hanged, for being made Priett beyond the Sea: and Two Secular The

Men, for relieving him.

The Priest was hanged, bowelled, and quartered in Fleet-Street, at Fetter-lane end: and the other Two, one in Smithfield, and the other at Gray's-Inn-lane end.—Stow, pag. 761.

Three Priests more, with Four others for relieving them, were executed: One of which was Swithun Wells, Gentleman.—Stow, pag. 764.

Another Priest was convicted for being a Priest, and reconciling a Haberdasher; who was likewise convicted of High Treason, for being so reconciled; and of Felony, for relieving the said Priest.

The Priest was executed in St. Paul's Church-

Yard .- Stow, in the fame Page.

Likewise another Secular Priest and a Jesuit, hanged, cut down alive, and then bowelled, and

quartered .- Stow, pag, 766, 769.

One Priest more, hanged, bowelled, and quartered, for being made Priest beyond the Seas: His Head was set upon the Pillory in Southwark, and his Quarters in the Highway, towards Newington and Lambeth.—Stow, pag. 788.

A Layman was hanged, bowelled, and quartered, for being reconciled to the Church of Rome; and five Priests more were hanged, and quartered, for coming into this Realm; and with one of them a Gentleman was likewise executed, for relieving and lodging them in his House.—Stow, pag. 790.

Another Priest, after seven Years Imprisonment, was hanged, bowelled, and quartered, for coming

into England .- Stow, pag. 793.

Two Priests more, hanged, and quartered, for the same Cause. Also the same Day, and in the same Place, was hanged a Gentlewoman, a Widow, for relieving a Priest.—Stow, pag. 795.

Four Priests more hanged, bowelled, and quartered, upon the same Account. -- Stow, pag. 804.

The Earl of Arundel seeing this great Severity used against Catholicks, resolves to quit the Kingdom.

dom. But before he began his Journey, he left behind him this following Letter, to be delivered to the Queen after his Departure.—Thus related by Howes upon Stow, pag. 703. with hour others

The LETTER.

· Madam.

Perceived in my late Troubles, how narrowcency was not sufficient Warrant to protect me. I knew myfelf, and belides was charged by your

Council, to be of that Religion, which they accounted odious, and dangerous to your Estate.

Laftly, but principally, I weighed, in what a

miserable, and doubtful Case, my Sout had been, if my Life had been taken away (as it was not

unlikely) by former Troubles.

For I protest, the greatest Burthen, that rested in my Conscience, was, because I had not lived according to the prescript Rule of that, which I undoubtedly believe, and affuredly prefume to be

the Thith and office and the Wherefore, being induced by all these Reasons, but chiefly moved by this last Argument, I thought, that the not performing my Duty to God, in such Sort, as I knew would please him best, might be a principal Occasion of my late Punishment : And therefore refolved, whilft I had Opportunity, to stake that Courfe, which might be fure to fave my Soul from the danger of Shipwreck, although my Body were subject to peril of Misfortune.

fued this good Intent of mine, though I perceived fomewhat more danger to my Estate, yet I humbly . thank God, I have found a great deal more quiet

And ever fince that Time, I followed and pur-

of Mind: And in this respect I have just Occafion to esteem my passed Troubles, as my great-

self Felicity. For both of them were, though indirectly, the means to lead me into that Course which ever brings perfect Quietness, and only

rocures eternal Happinels.

And being refolved, rather to endure my Puinflament, than willingly to decline from what I
had begun, I bent myfelf wholly, as near as I
could, to continue in the same, without doing
any Act, that was repugnant to my Faith and
Profession; and by means hereof was compelled
to do many things, which might procure Pesil to
myself, and be an occasion of Missiske to your
Maiesty

Majefty.

For, the first Day of Parliament, when your Majesty, with all your Nobility, was hearing of a Sermon, in the Cathedral Church of Westminster, above in the Chancel, I was driven to walk by myself below, in one of the Isles: And so upon

feveral other occasions.

These things, with many others, I could by no means escape, but only by an open and plain Discovery of myself, as the true cause of my Refuse. Wherefore, since I saw, that of necessity it must shortly be discovered, and withal remembring, what a watchful and jealous Eye, was carried over all those, that were known to be Recusards, and withal, reflecting how all their Lodgings were continually searched, and to how great Danger they were subject, if a Jesuit, or Priest, were found in their Houses, that either I could not serve God in such sort, as I had professed, or else I must incur the Hazard of greater Punish, ment.

I stood resolute, and unremoveable to continue in the first, though it were with danger of my Life: And therefore did apply my Mind to devise, what means I could find out, for avoiding the last.

Long I was debating with myself, what Course to take. But when I considered in what continual Danger I did remain here in England, both by the heretofore established, and by a new A& lately made, I thought it the safest way, to depart out of the Kingdom, and remain in some of ther Place, where I might live without danger of my Conscience, without offence to your Majesty, without this service Subjection to my Enemies, and without this daily Peril of my Life.

And yet I was drawn by fuch forcible Perswa-

easily resolve what to do.

For, on the one Side, my native Country, my Friends, my Wife, and Kindred, did invite me to stay: on the other Side, the Power of mine Enemies, the Remembrance of my former Troubles, and the Knowledge of my present Danger, did hasten me to go. And in the end, I found no middle Course; but either I must venture to live in extreme Poverty abroad, or to be sure to remain in continual Danger at home.

I regarded more the Hazard of my Life, (wherein stood the Peril of my Estate) and rather fought the Preservation of my Life, than the Pro-

fit of my Living

Wherefore, after I had weighed as many Dangers, as I could remember, and was perlwaded, that to depart the Realm was the safest way I could take, I resolved to take the benefit of a happy Wind, to avoid the Violence of a bitter Storm. And knowing that the Actions of those, who go beyond Seas, though their Intent be never so good, and dutiful, were yet evil thought of: I presume to write this Letter to your Majesty, and in it to declare the true Causes and Reasons of my Departure.

I here take God, and his Holy Angels, to witness,

witness, that I would not have taken this Course. if I might have stayed still in England, without danger of my Soul, and peril of my Life. And though the loss of Temporal Commodities be fo grievous to Flesh and Blood, that I could not defire to live, if I were not comforted with the Remembrance of his Mercy, for whom I endure all this (who endured ten thousand times more for me) yet I affure your Majesty, that your Displeafure would be more unpleasant to me, than the Bitterness of all my Losses, and greater Grief, than the greatest of my Misfortunes.'

The Earl having written the foregoing Letter, and leaving it behind him, to be delivered to the Queen after his Departure, attempted to have paffed the Seas without Licence; for which he was committed to the Tower, and condemned to pay ten thousand Pounds Fine for his Contempt, and to remain Prisoner, at the Queen's Pleasure .-Thus Stow.

This short Relation of these Severities, may make it eafily conceived, what Endeavours there were then used, totally to extirpate the Catholick Religion in England.

Thus you have had a short View of the State of

Religion in this Queen's Reign. set al no lastes

An Account of the Years, in which thefe Changes in Religion were made.

Nher first Year, the being resolved upon an Alteration of Religion (as knowing well, that her Legitimation, and the Pope's Supremacy, could not ftand together) called a Parliament, which totally complied with her Defigns, in order to fuch a Change. But the Convocation of the Clergy, which accompanied this Parliament, totally oppofed it; and thereupon were deprived of their Eccle-

fiaftical

fiastical Benefices; a Company of ignorant and illiterate Men, being substituted in their Places; which gave occasion to the Calvinists, or Presbyterians, to obtain great Ecclesiastical Preferments here: By which they have continually laboured to supplant and undermine the Church of England.

It was the second Year of her Reign, before any Protestant Bishops were elected. The main Cause, for keeping the Episcopal Sees so long vacant, was, that in the mean time, the best Flowers might be culled out of them. Aid this Year was sent to affish the Rebels in Scotlana against their lawful Queen. The Presbyterians, seeing Episcopal Government settled, begin to play their Game.

The Bishops being thus settled, begin the next Year to make Laws, and to compose Articles of Religion, and to exact a Conformity to them: Upon which they find great Oppositions from the

Presbyterians.

In her fourth Year, she was solicited by Pope Pius, to send her Orators to the Council of Trent; which she refused to do. The Emperor also writ to her to desist from these Alterations of Religion, and to return to the ancient Catholick Faith of her Predecessors.

In her fifth Year, the Articles of Religion were

agreed on in the Convocation.

In her fixth Year, she would have married the Earl of Leicester to the Queen of Scots. Calvin dies this Year; and Cartwright, the great Promoter of Presbytery, retires out of England, upon a discontent, to Geneva.

In her feventh Year, the Calvinists began first

to be called Puritans.

Dr. Heylyn.

In her eighth Year, the Government of the Church, by Archbishops, and Bishops, was confirmed.

firmed. And for this we are beholding to Bonner, the late Bishop of London; who being called up to take the Oath of Supremacy, by Horn of Winton, refused to take the Oath, upon this Account, because Horn's Consecration was not good and valid

by the Laws of the Land.

Which he insisted upon, because the Ordinal, established in the Reign of King Edward the Sixth, (by which both Horn, and all the rest of Queen Elizabeth's Bishops, received Consecration) had been repealed by Queen Mary, and not restored by any Act of Parliament, in the present Reign: (which being first declared, by Parliament in the Eighth of this Queen, to be Casus Omissus; or rather, that the Ordinal was looked upon as a Part of the Liturgy, consirmed in the first Year of this Queen). They next enacted, and ordained, That all such Bishops, as were consecrated by it, in time to come, should be reputed to be lawfully consecrated.

Baker.

In her Eleventh Year, there arose a Sect, openly condemning the received Discipline of the Church of England, together with the Church-Liturgy; and the very Calling of Bishops.

This Sect so mightily encreased; that in the sixteenth Year of her Reign, the Queen, and Kingdom, was extremely troubled with them.

In the same sixteenth Year, were taken at Mass, in their several Houses, the Lord Morley's Lady, and her Children; the Lady Gilford, and the Lady Brown; who being thereof indicted and convicted, suffered the Penalties of the Laws.

In her twentieth Year, the severe Laws, a-

gainst Roman Catholicks, were enacted.

In her twenty-third Year, a Proclamation was fet forth, That whosoever had any Children be-

M 2

yond

yond Sea, should by a certain Day, call them home; and that no Person should harbour any Seminary Priest, or Jesuit. At this time also there arose up in Holland a certain Sect; naming themselves, The Family of Love.

In a Parliament held the 26th Year of her Reign, the Puritan Party laboured to have Laws made, in order to the destroying of the Church of England,

and the fetting up of their own Sect. War and the

In her twenty-eighth Year, the Queen gave a special Charge to Wbitgift, Archbishop of Ganter-bury, to settle an Uniformity in the Ecclesiastical Discipline, which lay now almost a gasping. And at this time, the Sect of Brownists (derived from one Robert Brown) did much oppose the Church of England.

In her one and thirtieth Year, the Puritan

Flames broke forth again.

In her Thirty-fixth Year, the feverity of the Laws were executed upon Henry Barrow and his Sectaries, for condemning the Church of England, as no Christian Church.—Thus Sir Rich. Baker.

Here is an End of this Work. Wherein, I hope, there is full Satisfaction given, concerning the Alterations of Religion, which have been made by Publick Authority, in the Reigns of these Kings and Queens; with a sufficient Discovery of the Actings of the Presbyterians in this Nation, and the Ground of multiplying other Sects.

Here ends the Historical Collections.

the Lode Brokers will being the col william

In their swenger's Years the levels Lave.

CANDO THE BEAT THE PARK WATER AND

An APPENDIX.

The London-Edition of this Work has an Appendix, setting forth the Abbies, Priories, and other Religious Houses dissolved in England; but it is thought more proper that the Appendix of this Edition should set forth the Abbies, Priories, and other Religious Houses dissolved in Ireland. From Ware, Harris, Alemand, and others.

CHAP. I.

Abbies, and Priories, of Regular Canons of St. Augustin.

(From Alemand, Page 1.)

T Give this Order (fays he) the Preference before all the others, that were in Ireland, for several Reasons. First, Because it pretends to be the most ancient of all Regular Orders in general, derives its Original from the Apostles themselves, and allows St. Augustin (afterwards Bishop of Hippo, in Africa) only to have formed one particular Congregation, which was afterwards divided into many others; and tho' there may be many Objections against this Antiquity, it is certain, that the Pretence to it is still continued, and it belongs not to me to decide the Controversy, and the rather because it cannot be denied, but that the Regular Canons were of the first that had a Being in Europe, and that scarce any but the Benedictin Monks can stand against them for Precedence. Secondly, It is certain, that the particular Rules, that were in Ireland in the 5th, the 6th, and the 7th Centuries, confifted of Religious Men, who were either Regular Canons, or fomething fo like them, that at the time when those Rules were obliged to incorporate themselves either into

into the Rule of St. Benedict, or that of the Regular Canons of St. Augustin, they all made choice of the latter, as being much more agreeable to them than that of St. Benedict. In short, the Regular Canons of St. Augustin were so very considerable in Ireland, either in the first Ages, or at the time of the general Suppression of Monastries, that the Number of Houses they are faid to have had at both those Times, was very great; fo that neither the numerous Order of St. Benedict, nor that of the Cifter. cians, which is a Branch of it, can in any particular stand in Competition with that of the Ganons Regular, who were in all Respects as great in Ireland, as the Benedictins were in England. It was requisite to be a Regular Canon, in order to be promoted to a Bishoprick in Ireland, and almost all the Parish Churches, and other Secular Benefices were possessed by that Order. To which if we add, that they alone did possess, or had been Masters of, as many Houses as all the other Orders together, and that almost all the Chapters of the Cathedral, and Collegiate Churches in Ireland were made up of Canons Regular, it will be necessary, whatsoever the Reluctancy be, to own, that there was no Order in Ireland, which could compare with this; especially if we farther add, that it had this noble Prerogative of having had two Abbots, and eight Priors, that were Spiritual Peers of the Realm, and as fuch took their Places in the House of Lords. ignorant (subjoins Alemand) that the Order of the Ciftercians had more, for twelve of their Abbots (and one Benedictine) enjoyed th same Preheminence, as we shall see hereaster; yet so many other Particulars concur towards the Excellency of this Order of Regular Canons, that the other Orders will eafily excuse me for giving this the first Place.

Not to defer giving the Names of the Abbots, and Priors of the Canone Regular, who had Seats

in the Upper House of Parliament, I will set them down here in their proper Rank.

The Abbot of St. Thomas at Dublin.

The Abbot of St. Peter and St. Paul, at Rathey in the County of Kerry, and Province of Munster.

The Prior of the most Holy Trinity (now called

Christ-Church) in Dublin.

The Prior of St. Peter and St. Paul, at Newton near Trim, in the County of Meath, and Province of Leinster.

The Prior of the B.V. Mary, and St. David, at Conal, in the County of Kildare, and Province of Leinster.

The Prior of the B. V. Mary at Kells in the County of Kilkenny, and Province of Leinster.

The Prior of All Saints (where now Trinity-

College stands) at Dublin.

The Prior of St. Edmund at Athassel, in the County of Tipperary, and Province of Munster.

The Prior of the Holy Crofs at Killeigh in the

King's County, and Province of Leinster.

The Prior of the B. Virgin Mary at Louth, in the Province of Leinster.—So far Alemand.

[Note, That Alemand, Ware, Harris, and others, place the County of Louth in the Province of Leinster; yet it is looked upon by the Mendicant Orders of these Times to be in the Province of Ulster.]

And observe, That the following Abbots of St. Thomas, Dublin, were Lords Chancellors of Ireland, viz. Thomas Scurlock, in 1366, and Thomas Fitz-Gerald, in 1448.

Let us now proceed to fet down the Houses this Order of Canons Regular had in the four Provinces of the Kingdom of Ireland.

In the Province of LEINSTER.

of that City, now called Thomas-Court, between St.

M 4 Catharine's

Catharine's Church, and Earl-fireet, built A.D. 1177, by William de Burgo, (commonly furnamed Fitz-Adelm, being the Son of Adelm de Burgo) General Governor of Ireland, at the Command of King Henry the Second. Vivianus Thomasius, Priest Cardinal of St. Stepben in Monte Calio, Legate Apostolic, and St. Laurence O-Tool, Archbishop of Dublin, were present when the first Stone of the Foundation was laid by faid William (Fitz-Adelm) de Burgo, who was the first of his Name that came to Ireland. It was dedicated to St. Thomas Becket, Archbishop of Canterbury and Martyr, (put to Death fix Years before) in some manner to attone for that Prelate's Murther, to which Henry II. was reputed to have been at least indirectly accessary. The Advowsons, Patronage, and Right of Presentation to the Parishes of St. James and St. Catharine in the County of the City of Dublin, belonged to the Abbot of this Monastry, and were granted by King Fames I. to Sir Fames Craigs, who affigned them over to William Brabazon, Earl of Meath, and his Heirs for ever. See more of William (Fitz-Adelm) de Burgo, in the prefent Chapter, Num. 178.

2. DUBLIN, Priory of All-Saints, or All-Hallows, founded A. D. 1166, by Dermot (Mac Murrough) O-Cavanagh, King of Leinster. Here stands now Trinity-College, the first Stone whereof was laid by Thomas Smith, Mayor of Dublin, March 13, 1591. Yet (observe by the Way) long before there was an University in Dublin, as appears from Sir James Ware's Antiquities of Ireland, Chap. 15. It will admit of no Doubt (says he), that John Leeb,

* Arhbishop of Dublin, procured a Bull from Pope

* Clement V, dated the 13th of July in the 7th Year of his Pontificate, (i.e. 1311) for the Foundation for

an University for Scholars at Dublin. But the

Archbishop dying on the 10th of August 1313, no-

thing was done in it. In the Year 1320, Alex-

ander de Bicknor, who fucceeded in the Archbishoprick, renewed this Foundation, and procured a Confirmation of it by the Authority of Pope John XXII. And then William de Hardite, a Dominican Frier, Henry Gogry, of Friers Minors, and Edmund de Karmardin, another Dominican, were created Doctors of Divinity; and William Rodiart, Dean of St. Patrick's, Dublin, was promoted to the Degree of Doctor of the Canon-Law, and made the first Chancellor of that University. There was afterwards a Divinity Lecture, instituted by King Edward III, as appears by the Register of John Alan, Archbishop of Dublin. But notwithstanding these Encouragements. for Want of a sufficient Fund to maintain the Students, the University by Degrees dwindled to nothing. However there remained some Footfleps of it in the Reign of King Henry VII. For in a Provincial Synod held in Christ-Church. Dublin, before Walter Fitz-Simons, then Archbishop of Dublin, certain annual Pensions were granted for feven Years to the Lecturers of the " University, by the Archishop, Suffragans, and

Clergy of the Province of Dublin.

3. Dublin, Priory of the Most Holy Trinity, bestowed to the Canons Regular by St. Laurence O-Tool, Archbishop of Dublin, of the same Order, A. D. 1166. The Church was before served by Secular Canons, and was built by Sitricus, the Son of Amlave, King of the Ostmen of Dublin, and by Donat, Bishop of Dublin, A. D. 1038. It is now called Christ-Church; and the Priory and Convent were changed into a Deanery and Chapter, by Henry VIII, in 1541.

It ought not to be omitted, that, before the Reformation, the following Reliques were conserved in this Church, according to the Necrologium Book of faid Church, viz. a large Crucifix, reputed miraculous.

culous, on account of its being faid twice to have spoken; St. Patrick's Staff, his Altar-stone, and the Text of the Gospels, used by the same Saint, which in 1178 were translated from Armagh to Dublin by William (Fitz-Adelm) de Burgo, just now mentioned, as Sir William Dugdale, Garter Principal King of Arms, tells us, in Baronage of England, Tom. I. P. 602; a Thorn of our Saviour's Crown; a Part of the B. Virgin Mary's Girdle; some of the holy Apostles, St. Peter, and St. Andrew's Bones; some Reliques of St. Clement Pope and Martyr, St. Ofwald Bishop, St. Faith Virgm, St. Brendon Abbot, St. Thomas Becket Archbishop of Canterbury, St. Wolftan Bishop of Worcester, St. Laurence O-Tool Archbishop of Dublin, and St. Cubius's Shrine, which was brought from Wales in June 1405.

4. Near Lucan, in the County of Dublin, on the Bank of the River Liffy, near Salmon-Leap, Priory of St. Catharine's founded by Warrifius de Peche, A. D. 1219, united to the Abby of St. Tho-

mas in Dublin, A. D. 1323.

5. FINGLASS (a Village two Miles from Dublin) Abby very antient, founded perhaps by St. Patrick, says Harris, Vol. II. p. 262. At Finglass there is a Parochial Church dedicated to St. Kenny.

6. IRELAND'S EYE, an Island in the County of Dublin, Abby founded by St. Nessan, in the fixth

Century.

7. Swords, in the County of Dublin, Abby founded by St. Columb (to whom it was afterwards dedicated) in the fixth Century.

8. CLUAN-DOLCHAN, same County, Abby founded by St. Mochna, the first Abbot of it, in

the feventh Century.

Sara beloner .

culous,

9. Lusk, fame County, Abby founded by St. Colga, Abbot of it, about 694.

IO. TAUL-

by St. Molruane, Abbot of it, in the eighth Century.

near Taulaght, founded by St. Mossacre, in the se-

venth Century.

trick) because St. Patrick landed there in 432, and from thence passed over to the main Land to enlighten Ireland with the Rays of Religion) an Island near Skerries, in the County of Dublin, Priory founded by Sitricus (Mac Morough) O-Cava-ragb, King of Leinster, in the twelfth Century.

Abby of St. Brigid, founded by Richard Tyrrel, in

the 13th Century.

14. KILDARE, Abby founded by St. Aidus, Ab-

bot of it, in the fixth Century.

15. CLUAIN-DAIMH, in the County of Kildare, Abby founded by St. Ailbbe, in the fifth Century.

16. KIL-AUXILLE, fame County, Abby of St. Auxille, founded by St. Patrick, in the fifth century.

17. GLASNAIDHEN, same County, Abby sounded by St. Mobbius Clairnech, alias Berchan, Abbot of it, A. D. 544.

18. TULACH-FOBHAIR, fame County, Priory

founded by St. Fecbin, in the feventh Century.

Mary, founded by William Marshall, senior, Earl of Pembroke, in the twelfth Century. See Chap. IV. Num. 14.

30. Near NAAS, same County, Priory of St. John Baptist, founded by a Baron of Naas, in

the 12th Century.

TERME T

21. CONALL, fame County, Priory of the B. V. Mary, and St. David, founded by Miles Fitz-Hen-ry, Lord Justice of Ireland, A. D. 1202.

22. SCALA COELI, fame County, Priory of S. Wol-

stan,

flan, founded by Adam de Hereford, and Richard the first Prior of it.

Lakes) in the County of Wicklow, Abby of St. Peter, and St. Paul) founded by St. Coemgene, or

Keivin, in the fixth Century.

24. GLENDALOCH, Priory of St. Saviour. In ancient Times there was a Bishop of Glendalough, called in Latin Episcopus Bishagnensis, from the two Lakes; but that See is adjoined to Dublin since 1214.

25. DRUIMH-CHAOIN-CELLAIGH, fame County, Abby founded by St. Abban, in the fixth Century.

Abby founded by St. Finian, in the fifth Century.

27. BEG-ERIN (i. e. Little ireland) an Island on the Coast of Wexford, Abby founded by St. Ibar, in the fifth Century.

28. CAMROSS, fame County, Abby founded by

St. Abban, in the fixth Century.

founded by the same Saint, in the same Century.

30. FION-MAGH (i. e. White Field) fame County, Abby founded by the fame Saint, in the fame Century.

31. DISERT-CHENAN. fame County, Abby founded by the fame Saint, in the fame Century.

32. Ross-Mac-Treom, fame County, Abby founded by the fame Saint, in the fame Century.

33. TAGHMUN, fame County, Abby founded

by St. Monnu, in the same Century.

34. CLUAIN-MOR, same County, Abby founded

by St. Edan, in the same Century.

35. SEANBOTHA, in the County of Wexford, Abby founded by Colman O-Fiachrah, in the fixth Century.

36. INBHER-DAGAN, on the Sea-shore, same County, Abby sounded by St. Dagan, in the same Century.

37. FERNS,

37. FERNS, same County, sounded by St. Edan, in the same Century, endowed by Brandub, King of Kinsellagh, a Part of the same County.

Mary, founded by Dermot (Mac Murrough) O-Ca-

wanagh, King of Leinster, A. D. 1158.

39. Selsker, near Wexford, same County, Priory of St. Peter and St. Paul, founded in the twelfth Century by the Roches, originally de Rupe, of which noble and ancient Family are the Lords Viscounts Fermoy, in the County of Corke.

40. Dune, on the River Derriby, which falls into Slane River, same County, founded by the

Oftmen before the English Invasion in 1172.

41. INISCORTHY, same County, Priory of St. John Evangelist, sounded by Gerald de Prendergast, Lord of Iniscortby, and John St. John, Bishop of Ferns, A. D. 1240.

42. KILKENNY, Priory of St. John Baptist, founded by William Marsball, senior, Earl of Pembroke, A. D. 1211. See Chap. IV. Numb. 14.

43. FEDH-DUIN, or FIDDOWNE, in the County of Kilkenny, Abby founded by St. Meodoc, in the

fixth Century.

ed by St. Natalis, Abbot, in the fame Century. See Num. 227 of this Chapter.

45. Kells, fame County, Priory of the B. Virgin Mary, founded by Geoffry Fitz-Robert, Senef-

chal of Leinster, about 1183.

46. INISTICCK, same County, Priory of St. Columb, founded by Thomas Fitz-Anthony, Seneschal of Leinster, about 1206.

47. FERTNEGERAGH, fame County, Priory of St. Kiaran, founded by the Blanchfields, in the thir-

teenth Century.

48. LEIGHLIN, in the County of Carlow, Abby founded by St. Gobban, in the fixth Century.

49. LEIGHLIN,

by Burchard, a Norwegian, in the 9th Century.

50. AGHA-CAINID, alias TEGH-MOLING, or St. MULLENS, fame County, Abby founded by St.

Moling, Abbot, in the fixth Century.

51. SAIGER, or SEIR-KIARAN, in the King's County, Priory of St. Kiaran, founded by St. Kiaran fenior, in the 5th Century.

52. BIRRE, same County, Abby of St. Brendan,

fenior, founded in the fixth Century.

53. DAIRMORE, alias LINALLI, same County, Abby of St. Colman, founded by St. Colman, in the same Century.

54. CLONMACNOIS, fame County, Abby found-

ed by St. Kiaran, junior, A. D. 548.

55. CLONFERT-MOLUA, fame County, Abby founded by St. Molua, in the fixth Century.

56. GALEN, same County, Priory founded by

St. Canoc, or Mochenoc, about 492.

57. KILLEIGH, same County, Priory of the Holy Gross, sounded by St. Sincell Mac-Genenian, Abbot, about 548.

Abby of the B. Virgin Mary, founded by St. Co-

lumb, about 550. 100 and H

59. KIL-ABBAIN, fame County, Abby founded

by St. Abban, in the fixth Century.

by St. Pulcherius, in the feventh Century.

61. AGHAVOE, in the Queen's County, Abby

founded by St. Canic, in the fixth Century.

62. CLONENAGH, or CLUAIN-EDNAGH, fame County, Abby founded by St. Fintan, Abbot, in the fame Century.

63. Annatrim, or Enach-Truim, fame County, Abby founded by St. Colman, Abbot, in the

fame Century.

64. ACHAD-ARDGLAIS, called also ACHAD-FINGLASS, FINGLASS, fame County, Abby founded by St. Fintan Abbot, in the fame Century.

65. ACHAD-UR, fame County, Abby founded

by St. Lactin, in the same Century.

66. CLUAIN-IMURCHIR, same County, Abby founded by St. Brecan, or Brocan, Abbot, in the same Century.

67. Ross-Turrck, same County, Abby found-

ed by the fame Saint, in the fame Century.

68. GLEAN-USSEN, fame County, Abby found-

ed by St. Comgan, in the same Century.

69. MENEDROCHAID, same County, Abby founded by St. Manchene, Abbot, in the seventh Century.

70. AGHA-MACART, same County, Priory founded by the O-Dempsies, Ancestors to the Lords Viscounts Clanmalier. See Chap. VIII. Num. 17.

71. TRIM, in the County of Meath, Abby of the B. Virgin Mary, founded by St. Loman, (Nephew to St. Patrick) in the fifth Century, built by the Lacys, Ancestors to Hugh de Lacy, junior, Earl of Ulfer, in the twelfth Century. (See Num. 82, of this Chapter.) The Steeple was very tall, but the half of it was demolished in Cromwell's Time, against whom it held out as a Garison; it is commonly called the Yellow Steeple.

72. DULEEK, alias DAMLIAGH, same County, Priory of St. Cianan, founded by the same Saint, in

the fifth Century.

73. DULEEK, Priory of the B. Virgin Mary, founded by one O-Kelly before the Conquest.

74. DULEEK, an Hospital for the Sick, existed

in 1403.

75. DOMNAC-PHADRAIG, OF ST. PATRICK'S CHURCH, same County, Abby sounded by St. Patrick himself, A. D. 433. Conal Mac-Neill, Brother to King Leogair, was a Benefactor.

. 76. SLANE

76. SLANE, fame County, Abby founded by St. Patrick, in the fifth Century.

77. CLONARD, fame County, Abby founded

by St. Finian, in the fixth Century.

78. CLONARD, Priory of St. Peter, founded in the 12th Century by the Larys, Founders also of the Abby of Trim, as just now mentioned, Num. 71.

of St. Colman, founded by the fame Saint, in the

fixth Century.

80. KIL-ABBAIN, same County, Abby sounded by St. Abban, in the sixth Century. A distinct House from Kil-Abbain in the King's County, mentioned in this Chapter, Num. 59.

81. CLUAINFODE, now ECRA-TULACH, in the County of Meath, Abby founded by St. Librenus,

in the feventh Century.

82. Colp, fame County, Priory founded by Hugh de Lacy, fenior, Lord of Meath, about 1182. See Num. 7.1 of this Chapter.

83. NAVAN, fame County, Abby of the B. Virgin Mary, founded in the twelfth Century by Joce-

line Nangle, Ancestor to the Barons of Navan.

84. NEWTON, near Trim, same County, Priory of St. Peter and St. Paul, founded by Simon de Rupeforti, alias Rachfort, Bishop of Meath, about 1206. Of this Family is the Earl of Belvedere, before Lord Viscount Belfield:

85. BALLYBOGAN, alias DE LAUDE DEI, fame County, Priory of the Most Holy Trinity, founded by Jordan Comyn, as some say, in the thirteenth Cen-

tury.

86. Near RATOUTH, fame County, Abby of

St. Mary Magdalen.

87. MOLINGAR, in the County of Westmeath; Priory of the B. Virgin Mary, founded by Ralph Petit, Bishop of Meath, about 1227. The Petits were Barons of Molingar.

88. RATH

88. RATH-AODHA, or RATH-EDHA, same County, Abby sounded by St. Aidus, in the sixth Century.

89. RATHENIN, same County, Abby founded

by St. Cartbage, in the same Century.

90. DRUMCUILIN, near Rathenin, same County, Abby founded by St. Barindeus, Abbot of it, about

91. Four, same County, Priory of St. Taurin, and St. Fecbin, sounded by St. Fecbin, in the seventh

Century. See Chap. VI. Num. 8.

92. TIBRAID, fame County, Abby founded by

the same Saint, in the same Century.

93. CLUAN-DACHRAN, same County, Abby founded by St. Mochna Mac-Neill, first Abbot of it, in the same Century.

94. TRISTERNAGH, fame County, Priory of the B. Virgin Mary, founded by Sir Geoffry Constan-

tine, about 1200.

95. TOBAR-CORMAC, fame County, Abby

96 ARDAGH, in the County of Longford, Abby founded by St. Patrick or St. Mel, in the 5th Century.

97. INISMORE, in Lough-Gaun, same County, Priory sounded by St. Columb, in the same Century.

98. INISBOFIN, in Lough-Ree, same County, Abby sounded by St. Rioch, in the same Century. See another Abby of this Name in this Chapter, Num. 207.

County, Abby founded by St. Dermod, in the same

Century.

Lough-Ree, same County, Priory founded by St. Kiaran of Clonmacnois, A. D. 544.

perhaps by Modan, Abbot of it, in the fixth Century.

102. DERG,

102. DERG, same County, Priory of St. Peter, founded by Gormgall O-Quin, in the 13th Century.

Priory of the B. Virgin Mary, founded by St. Mocle,

in the fifth Century.

nat O-Carrol, King of Ergal, (now called the County of Louth), and Edan O-Kelly, Bishop of

Clogber, A. D. 1148.

of St. Peter and St. Paul, founded by the now-mentioned King Donat O-Carrol, in the twelfth Century.

106. DRUIM-INIS-GLUIN, fame County, Abby

founded by St. Patrick, in the fifth Century.

In the Province of ULSTER.

founded by St. Patrick, in the fifth Century, repaired by Imar O-Hedegan, in the twelfth Century.

magb, founded by Lugadius, Abbot of it, who died

in 580.

109. DOWN, Priory of St. John Baptist, founded by Malachy O-Morgair, A. D. 1138. It was called the Priory of the Irish, as will be mentioned Chap. V. Num. 4. See Chap. VI. Num. 1.

St. Patrick, founded by St. Patrick, A. D. 432, repaired by Malachy O-Morgair, in the twelfth Century.

Abby of St. Finian, founded by St. Finian, about 550.

Abby founded by St. Congal, A. D. 555. Repaired by Malachy O-Morgair, A. D. 1120. Of this Abby St. Bernard in the Life of St. Malachy fays: 'Most noble was the Monastry under the first Father Congal,

· Congal, breeding many Thousands of Monks, the

Head of many Monastries, a Place truly holy, and fruitful of Saints, most plentifully producing

Fruit to God; infomuch that one of the Sons of that holy Congregation, by Name Luan, is re-

ported to have been the Founder of an hundred

Monastries, which I have therefore mentioned, that the Reader may guess how great the Multi-

tude of the others were.'

And in another Place, still speaking of this Abby, he adds thus: 'It's Branches did not only fill Ire'land and Scotland, but like an Inundation pour'd out those Swarms of Saints into foreign Countries; among whom St. Golumbanus, coming into these our Parts of France, built the Monastry of Luxeuil (in Franche Comtè) where he grew up to a great Nation.' In the Abby of Banchor was Laus perennis, or uninterrupted Prayers in Choir.

by St. Cailan, Abbot of it, in the fifth Century.

114. DROMORE, fame County, Abby found-

ed by St. Colman, in the fixth Century.

115. MACHAIRE-LYNN, fame County, Abby founded by the same Saint, in the same Century.

Abby founded by St. Patrick, in the fifth Century.

Blessed Virgin Mary, and St. Colman-Ello, founded

by the same Saint, about 550.

Coast of said County, Abby sounded by Lugaid-Laitbir, about 591.

County, Abby founded by St. Boedan, in the fixth

Century.

by founded by St. Goar, senior, in the seventh Century.

120. ACHAD-DUBTHAIGH, same County, Abby founded by St. Goar, senior, in the seventh Century.

County, Priory of the Bleffed Virgin Mary, founded by Kellach, an Anchorite, before 828.

122. DERRY, Abby of St. Columb, founded by

St. Columb, A. D. 545, or 546. 1910) you sed

Abby founded in the fifth Century.

124. CAMBOS, now CAMUS, fame County,

Abby founded by St. Congal, A. D. 580.

125. DUNGEVIN, fame County, Priory founded

by the O-Caban's, A. D. 1100.

County of Donnegal, Priory founded St. Daboec, or St. Patrick, in the fifth Century. This Place is commonly called St. Patrick's Purgatory, because Pilgrims doing Penance there, in Imitation of St. Patrick, purge their Souls in this Life.

by St. Conan, Abbot of it, in the fixth Century.

128. CONGOAIL, fame County, Abby found-

ed St. Fiacbre, Abbot, in the 6th Century.

129. DRUIM-TUOM, now DRUMHOME, same County, Abby founded by St. Ernan, in the same Century.

130. MAGBILE, same County, Abby founded

by St. Finian, in the same Century.

131. FATHEN-MURA, same County, Abby founded by St. Murus, in the fixth or seventh Century.

founded by Congal (not the Saint of Bancher) in the

feventh Century.

133. CLOGHER, in the County of Tyrone, Abby of the Bleffed Virgin Mary, founded by St.

Macartin, in the fifth Century.

Priory of the Bleffed Virgin Mary, founded by St. Laferian, in the fixth Century.

135. IN18-

Erne) in the County of Fermanagh, Abby founded by St. Nennidius, in the fifth Century.

Erne) fame County, Abby founded by Synel Mac-

Priory of the B. V. Mary, founded A. D. 1106.

Monaghan, Abby of St. Peter and St. Paul, founded by St. Tigernach, who died A. D. 550.

139. MUCK-NAIMH, same County, Abby

founded by St. Moeldodus.

Priory of the B. V. Mary, founded by St. Edan; alias Maidoc, in the fixth Century.

ed by St. Tigernac (not he of Clones) in the eighth

Century of Almord of m

In the Province of MUNSTER.

rine, confirmed by Pope Innocent III. A. D. 1210. endowed by Elias Fitz-Norman.

143. DISERT-NAIRBRE, in the County of Waterford, Abby founded by St. Maidoc of Ferns,

in the fifth Century. Amount and and on to have

144. DAR-INIS, an Island on the Coast of the County of Waterford, Abby of St. Molanside, founded by the same Saint, in the the fixth Century.

and St. Brogan, tounded by St. Brogan, in the fame Century.

146. LISMORE, same County, Abby founded

by St. Cartage, A. D. 630.

147. DUNGARVAN, or ACHAD-GARVAN, same County, Abby founded by St. Garvan, in the seventh Century.

148. GLAS-

148. GLASMORE, fame County, Abby found-

ed by St. Gronan, in the feventh Century.

149. ARDMORE, fame County, Abby founded by St. Declan, who flourished in the fifth Century. 150. CORK, Abbey of St. Barry, formerly called in Irish Finbarry, founded by Cormac, King of Defmond, or South-Munfter, A. D. 1134.

151. CLUAIN-ARD-MOBECOC, in the County of Cork, Abby of St. Becan, alias Mobecoc, found-

ed by St. Abban, in the fixth Century.

152. CLUAIN-FINGLASS, fame County, Abby founded by the same Saint, in the same Century.

153. KIL-ACHAD-CONCHEAN, fame County. Abby founded by the fame Saint, in the fame Century.

154. Ross-CARBRY, fame County, a Priory

founded by St. Fanchan, in the same Century.

155. TULACHMIN, fame County, founded by St. Molagga, in the feventh Century.

156. BALLYBEG, same County, Priory of St. Thomas, founded by William de Barry, Ancestor to the Earls of Barrymore, endowed by his Son David,

A.D. 1237.

157. BALLINDROUGHED at Fermoy-bridge, fame County, Priory of the B. V. Mary, founded by Alexander (Fitz-Hugh) de Rupe, alias Roche, Ancestor to the Lords Viscounts Fermoy, in the 13th Century so I the Coa vruit

-1148. TULLALES, fame County, Priory founded

by Matthew Fitz-Griffin.

IGO. WEEME, fame County, Abby of St. John Evangelist.

160. OBALVENE, fame County, Abby.

161. LIMERICK, Priory of the B. V. Mary, and St. Edward, founded by Simon Minor, a Citizen of Limerick. in the thirteenth Century.

162. MUNGAIRER, in the County of Limerick, Abby founded by St. Patrick, in the fifth Century. -BAND GLI

163. INIS-

163. INISCATTE, (an Island in the Shannon) fame County, Priory of St. Senan, founded by the fame Saint, in the fifth Century.

164. CLUAIN-CLAIDECK, same County, Abby sounded by St. Edan, Bishop of Ferns, in the

fixth Century.

165. KILMALLOCK, fame County, Abby founded by St Mochelloch, in the feventh Century.

166. RATHKELE, same County, Priory of the B. V. Mary, sounded by one Harvey, about 1200, endowed by Eliner Purcell in 1289. The Purcells were Barons of Loughmoe, in the County of Tipperary.

167. KYNNYTHIN, fame County, Abby fub-

fifted in 1300.

168. EMLY, in the County of Tipperary, Abby founded by S. Ailbe, in the fifth Century.

169. LOTHRA, or LORHOE, same County, Priory of St. Ruadan, sounded by the same Saint, in the fixth Century.

170. ARDFINAN, fame County, Abby found-

ed by St. Finian, in the fixth Century.

171. ROSCREA, same County, Abby founded

by St. Gronan, in the same Century.

by founded by St. Abban, in the fame Century.

173. ENACH-MIDBRENIN, same County, Abby founded by St. Aidus, in the same Century.

174. INISLANNAUGHT, same County, Abby founded by St. Pulcherius, in the same Century.

175. INCHINEMEO, fame County, Priory of the B. V. Mary, and St. Hillary, founded by St. Donan, in the seventh Century.

V. Mary, founded by St. Donan, in the seventh

Century.

founded by Colman-Stellan, Abbot, A. D. 624.

Edmund, King and Martyr, founded in 1200, by William (Fitz-Adelm) de Burgo, mentioned before in this Chapter, Number 1. He died in 1206, and was interred in this Monastry; as were also several of his Posterity. His second Son Hubert de Burgo, was Prior of this House, and afterwards Bishop of Limerick in 1223, where he died in 1250, and was buried there in the Church of the Friers Preachers. See Chap. X. Numb. 5, & 21.

Baptist, founded by Theobald Walter, who was the first surnamed Butler (as will be mentioned Chap. X, Numb. 18.) A. D. 1200. with a Provision, that at least thirteen sick Persons should be maintained in the House, with the daily Allowance of a Loaf, Drink, and a Plate of Meat, as Mr. Lodge afferts

in The Peerage of Ireland, Vol. II. Pag. 3.

of the B. V. Mary, founded by Geoffry de Camvil, in

the thirteenth Century. Mark MAKINGAA ...

of St. John Baptist, founded by William de Cantelo, and his Wife Dionisia, in the same Century.

County of Kerry, Priory founded by St Finian, in

the fixth Century.

LARLENTA TA TOOL

183. ST. MICHAEL'S-MOUNT (formerly called Bully-ne-Scelig, because it stood in one of the Islands Sceliges, which are on the Coast) same County, Abby founded by Flan Mac-Cellach, Abbot, who died in 885.

184. KILLAGHA, fame County, Priory of the B. Virgin Mary, de Bello Loco, founded by Geoffry

de Marifeis, in the thirteenth Century.

185. RATHOY, same County, Priory of St. Peter and St. Paul, sounded by one Brother William, a Canon Regular in the same Century.

186. CLARE,

186. CLARE, Abby (called also of Kilmoney, and de Forgio, from the Name of the River) of St. Peter and St. Paul, founded by Donald O-Brien, King of Limerick, A. D. 1195.

187. INIS-LUA (an Island in the Shanon), in the County of Clare, Abby founded by St. Senan in the fifth Century, Mand J chart. Alle 199-11 M. poli

188. INIS-KEALTRE, (another Island in the Shanon), same County, Abby founded by St. Camin, in

the feventh Century. Total . The since .

189. INIS-NEGANANAGH (i.e. the Mand of Canons, in the Bay of Limerick, or Mouth of the River Shanon) same County, Priory founded by Donald O-Brien, King of Limerick, just now mentioned, in the thirtenth Century.

In the Province of CONNAUGHT.

190. TUAM, in the County of Galway, Abby founded by St. Jarlath, in the fifth Century.

TOI. TUAM, Priory of St. John Baptift, founded by Tirlagh O-Connor, King of Ireland, about

J140.

192. CLUAIN-FOIS, fame County, Abby founded by the now-mentioned St. Farlath, in the fifth Cenavo, Abby of St. Colman, Land yub

193. ARRAN (in the great Isle of Arran, which is at the Mouth of the Bay of Galway) same Coun-Ay, Abby founded by St. Endeus, A.D. 449.

194. KIL-CONAIL, fame County, Abby found-

ed by St. Conal, in the fifth Century.

195. CLONFERT, fame County, Priory of the B. Virgin Mary, founded by St. Brendan, A. D. 558.

196, KIL-MACIDUACH, fame County, Abby founded by St. Colman, Mac-Duach (so called because he was Son of Duach) the first Bishop of Kilwacduach, in the fixth Century.

197. INIS-MAC-HUA-CUIN (an Island in Lough-Corrib). Corrib), fame County, Abby founded by St. Bren-

dan of Clonfert, in the same Century.

ty, Abby founded by St. Furfey Abbot, in the fame Century. Now stands there a Parish-church, called Kilfurfa from the mentioned Saint.

199. KIL-CUANNA, fame County, Abby found-

ed by St. Cuanna, in the same Century.

Coast), same County, Abby sounded by St. Fechin, in the seventh Century.

fame County, Abby founded by the same Saint, in

the fame Century. Mineria To poil 8-0 Man

ty, Abby founded by St. Broadan, Abbot of it, who died in 800. See Num. 216, of this Chapter.

Theobald Walter, first Butler of Ireland (already mentioned in this Chapter, Num. 179) in the thirteenth Century.

204. Monaster-O-Gormogan, fame County, Abby of the B. Virgin Mary de Via Nova, founded by O-Gormogan, mentioned in a Record of 1308.

205. MAYO, Abby of St. Colman, founded by

the fame Saint, in 66g. 13 od as was A . 101

founded by Donald Mac-Ed, King of Ireland, in

624, or 635.

207. INIS-BO-FIN (i. e. Island of the Gow, on the Coast) same County, Abby sounded by St. Colman, about 665. See another Abby of the same

Name in this Chapter, Num. 98.

208. BALLINTOBBER, OF DE FONTE S. PATRICIJ, same County, Abby of the Most Holy Trinity, founded by Cathaldus O-Connor, called Grovderg, latine de Pugno Rubro, King of Connaught, A. D. 1216.

209. HOLY-

209. HOLY-CROSS, fame County, Priory founded by the Abbots of Balintobber, who made it a Cell to their Abby.

210. ELYTHERIA, fame County, Abby founded

by St. Gerald, in the feventh Century.

the fifteenth Century by Walter (Fitz-Thomas) de Burgo, Lord Mac-William Oughter, whose Brother Edmund (Barbatus, called by the Irish Ny Fesaig, i. e. bearded) de Burgo, was Ancestor to the Lords Viscounts Mayo.

212. ROSCOMMON, Abby of St. Coman, founded

by the same Saint, about 550.

213. INCHMORE (in Lough-Ree), in the County of Roscommon, Priory founded by St. Liberius, in the fifth Century.

214. INCHMACNERIN, alias INCHVICRINNI, antiently Easmac-Neire, same County, Abby sounded

by St. Columb, in the 6th Century.

215. EADARDRUIM, same County, Priory

founded by St. Diradius, in the same Century.

Abby founded by St. Faithlec. Another Clontuefkirt in the County of Galway, as lately mentioned, Num. 202.

217. CLUAIN-CAIRPTHE, fame County, Abby

founded by St. Berach, about 600.

218. MONASTER-EVAN, same County, Abby mentioned in Inquisition the 28th Year of Queen Elizabeth.

219. LYSSDUFFE, same County, Priory granted

to the College of Dublin.

220. DORHAN, same County, Priory, whereof the O-Connors are Patrons. The O-Connors were Kings of Connaught, and Monarchs of Ireland.

Virgin Mary, founded by Con O-Flanagan, A. D.

1232.

by founded by St. Patrick, in the fifth Century.

County, Abby founded by St. Finian, about 530.

224. AKERAS, alias KILMALTON, same County, Priory sounded by St. Molaisse, in the seventh Century.

of St. Feebin, founded by the same Saint, in the same

Century.

226. BILE, same County, Abby of St. Fechin, founded by the same Saint, in the same Century.

227. KIL-NA-MANAGH (i. e. the House of Monks), same County, Abby of St. Feehin, founded by the same Saint, in the seventh Century. See in Num. 44. of this Chapter, another Kilnamanagh.

founded by the same Saint, in the same Century.

229. KIL-GHARBAN, fame County, Abby founded by the fame Saint, in the fame Century.

230. MOYHIL, alias MOETHAL, in the Country of Leitrim, Priory of the B. Virgin Mary founded by St. Manchene, in the seventh Century.

CHAP. II.

Monastries, or Nunneries of Canonesses of the Order of St. Augustin.

DUBLIN, Monastry of St. Mary de Hoggis, founded by Dermod (Mac-Murrough) O-Cavanagh, King of Leinster, about 1146. It stood where now is the Alms-House for Widows, on Hog-Hill, near St. Andrew's Church.

2. GRACE-DIEU (i. e. Grace of God) in the County of Dublin, Monastry translated from Lusk, in the same County, by John Comyn, Archbishop of Dublin, about 1190.

3. KILDARE, Monastry of St. Brigid, founded by the same Saint, about 480. 4. CLUAIN-

Monastry founded by St. Patrick, in the 5th Century.

5. DRUIMCHEO, fame County, Monastry found-

ed by the fame Saint, in the fame Century,

6. KIL-LIADAIN, in the King's County, Monaftry founded by St. Kiaran the elder, for his Mother Liadana, in the fame Century,

7. ARMAGH, Temple-Brigid, Monastry founded

by St. Patrick, in the same Century.

8. ARMAGH, Temple-na Fearta, (i. e. the Church of Miracles) Monastry, founded by the same Saint in the same Century.

9. KILSLEVE, in the County of Armagh, Monastry founded by Darerca, in the same Century.

nagh, Monastry founded by St. Eanchea, in the same Century.

Monastry founded by St. Conchea, in the same Century.

Monastry founded by St. Patrick, for his Sister Athracta, in the same Century.

13. CLONMACNOIS, in the King's County, Monastry by Tradition. The Ruins of an elegant Archremain here, which are said to be Part of the Chapel of the Riaghalta Kailleach, i.e. the Religious old Women:

14. LIN, near Carrickfergus, in the County of Antrim, Monastry founded by St. Darerca, St. Patrick's Sister, Abbess, in the 5th Century. St. Choncheuna was Abbess of this Nunnery in the seventh Century.

15. CLUAIN DUBHAIN, in the County of Tyrone, Monastry founded by St. Patrick, in the fifth Century.

16. KILARACHT, in the County of Roscommon, Monastry founded by St. Patrick, who placed St. Athrasta, his Sister, Abbess therein.

Monastry founded by St. Conchea, in the same Century. N 3 18. Kit18. KIL-RIGNAIGH, in King's County, Morraftry founded by St. Regnacia, Abbes, in the 6th Century-

nastry founded by St. Abban, in the same Century-It was afterwards called Tegh Sinchen, from St. Sinche its Abbess.

20. CLUAIN-CREDHAIL, in the County of Limerick, Monastry sounded by St. Ita, in the same Century.

County of Cork, Monastry of St. Gobnata, founded

by St. Abban, in the same Century.

Clare, Monastry founded by St. Cera, in the same Century.

Monastry of the B. Virgin Mary, founded by St.

Brendan, in the fame Century.

24. FOCHARD, in the County of Louth, Monaltry of St. Brigid, founded by St. Monenna, or, as fome fay, St. Darerea, St. Patrick's Sifter, A. D. 630. There were at once in this House 150 Canonesses.

25. MAYO, Monastry founded by St. Segretia,

in the feventh Century.

Monastry founded by St. Tigernach, for his Mother St. Melle, whom he placed Abbes there, in the 8th

Century.

27. KILCLEHIN, otherwise called Beauport, alias de Bello Portu, in the County of Kilkenny, almost opposite the City of Waterford, Monastry sounded by Dermod (Mac-Murrough) O Cavanagh, King of Leinster, A. D. 1151.

28. ATHADY, in the County of Carlow, Monaftry founded by the same King, about the same Year.

29. CLONARD, in the County of Meath, Monafiry endowed by O-Melaghlin, King of Meath, confirmed by Pope Celestine III. A. D. 1195.

30. TERMON-

30. TERMON-FECHIN, in the County of Louth, Monastry of the B. Virgin Mary, founded by the Mac-Mahons, confirmed by the same Pope in the same Year.

31. TIMOLINEES, in the County of Kildare, Monastry of the B. Virgin Mary, founded by Robert Fitz-Richard, Lord of Norragh, about 1200.

32. GRANEY, in the County of Carlow (misplaced by Ware, in the County of Kildare), Monastry of the B. Virgin Mary, founded by Walter de Riddlesford, about 1200.

33. KILLEIGH, in the King's County, Mona-firy founded by the Warrens in the twelfth Century.

34. ODDER, in the County of Meath, Monastry of St. Brigid, founded in the same Century, by the Barnewalls, ancestors to Lords Viscounts King's-land, and the Lords Barons of Trimleston.

35. LIMERICK, Monastry founded by Donald O-Brien, King of Limerick, in the same Century.

36. LISMULLEN, in the County of Meath, Monastery of the Most Holy Trinity, sounded about 1240, by Avicia de la Corner, Sister to Richard de la Corner, Bishop of Meath, who granted to this House the Manors of Dunsink, and Bally-Godman.

37. Moy LAGH, in the County of Tipperary, Monastry of St. Brigid, founded by the Butlers (of whom see this Appendix, Chap. I. Num. 179) in the 14th Century.

CHAP. III.

Abbies, and Priories of the Order of the Canons Regular Præmonstratenses, commonly called Præmonstre-Canons, and White-Canons, being a Branch of the Canons Regular of St. Augustin.

THIS Order is a Branch of that of St. Augustin, and is called in Latin Pramonstratensis, from Pramonstratus, a solitary Place in the Diocess of N 4

Laon, and Province of Picardy, in France, where it was founded, A. D. 1120, by St. Norbert, who was afterwards Archbishop of Magdeburg, in Ger-many. In England they were commonly ealled White-Canons, because their Hahits, and Cloaks, may their Hats, are white. A Canon Regular of this Order, John le Paige, in his Book intitled, Bibliotheca Ordinis Pramonstratensis, tells us, That in the Year 1326, the few Houses it had in Ireland composed a particular Province. Here are the Denominations:

1. TUAM, in the County of Galway, Abby of the most Holy Trinity, founded by the Burkes (See Chap. I. Num. 178) in the 13th Century.

2. ENACH-DUNE, same County, Abby of St.

Mary de Portu Patrum.

3. TRINITY-ISLAND in Loughkea, and County of Rescommon, Abby of the most Holy Trinity, founded by Clarus Mac-Mailin, Archdeacon of Elphin, about 1215.

4. KILAMOY, OF ATMOY, in the County of Shigoe, Priory of the mest Holy Trinity, founded by the

fame Dignitary about 1233.

Lasma

5. KILRAS, fame County, Priory of the maft Holy Trinity, founded by the same Dignitary, about the fame Year.

6. TRINITY-ISLAND, in Lough-Oughter, and County of Cavan, Abby of the most Holy Trinity, founded by the same Dignitary, in 1249.

7. GOODBORN, alias WOODBORN, near Carrickfergus, in the County of Antrim, Priory of the Hely Crofs, founded by some Scots, who fettled in

that Country, in the thirteenth Century.

8. BALLY-MORE, Lough-Sendy, alias Plari (rather Clairie), in the County of Wifimeath, Abby of the B. Virgin Mary, founded by the Locies (See Chap. I. Num. 71), and confirmed by the Pope in the 12th Century. This House was properly of the Order

Order of Gilbertines, so called from Gilbert of Semapringham, in the County of Lincoln, in England, who sounded the said Order about the Year 1148, for the Præmonstre-Canons, and Cistertian Nuns, who lived in separate Houses.

At GALWAY was the Priory of St. Mary de Colle, subject to the Abby of Tuam, which was given to the Friers Preachers by Pope Innocent VIII, in 1488, as will be mentioned, Chap. X. Num. 38.

CHAP: IV.

Priories, and Preceptories of Knights Hospitalers, or Knights of the Order of St. John of Jerusalem, under the Rule of St. Augustin, to whom the Lands of the extinct Knights-Templars were granted.

HIS Order began at Ferusalem, where some T Religious Men obtained leave of the Caliph of Egypt to build a Monastry, and have chosen St. John Baptist their Patron, from whence it was called the Order of St. John of Jerusalem. They employed themselves in defending Pilgrims, going to visit the Holy Sepulcbre, also in entertaining, and relieving them in Hospitals and Houses built for them, and lived according to the Rule of St. Augustin. They behaved themselves so well upon the Christians taking Ferusalem in 1099, that they were held in high Esteem with Godfrey of Bulloigne, and other Kings of Jerufalem, stoutly defending with their Swords the Christian Religion, 'till the Princes of the West failing to fend them Succourse they were by the Infidels quite beaten out of Syria in 1308. Soon after they invaded the Island of Rhodes, took it from the Turks, and maintained it 214 Years, from whence they were commonly called Knights of Rhodes; but, after a bloody Siege of fix Months, they loft it. At length Charles the Fifth, Emperor of the Romans, bestowed them the Illand

Island of Malta, which they possess to this Day, and from thence are commonly called Knights of Malta, the they still retain the primitive Title

of Knights of St. John of Jerufalem.

The Order was not of itself any way considerable in Ireland, till the Dissolution of the Knights Templars; for before that it had but one Priory, which was that of Wexford, and nine Preceptories, or Commanderies, to wit, Kilbegs, Kilbeel, and Tully, in the County of Kildare; Kilmainbam-beg, and Kilmainbam-wood, in the County of Meath; St. John Baptist of Ardes, in the County of Down; Any, in the County of Limerick; and Kinalekin, in

the County of Galway.

The Knights Templars were founded also at ferusalem in 1118, by some Religious Men, who undertook to secure the Roads for the sake of Pilgrims going to the Holy Sepulchre. As for their Religious Observance, it was much according to the Rules of the Canons Regular; and Baldwin de Burge, King of Jerusalem at that Time, having assigned them their Residence near the Temple of that City, from thence they were called Knights Templars. They were of great Service against the Installar. They were of great Service against the Installar in the Holy War, but at length were suppressed, and dissolved by Pope Clement V. in the General Council of Vienna, in France, A. D. 1311; and their Houses were bestowed to the Knights of St. John of Jerusalem.

This Order then grew up in Ireland, upon the Ruins of the Templars, as thereby it obtained the Grand Priory of Kilmainham near Dublin, and all its Preceptories, or Commanderies. And observe by the way, that what is mentioned as a Preceptory in the Court of Rome, and the Papal-Bulls, is commonly called a Commandery. Observe also, that the Priors of this Order in Ireland, viz. the Prior of Kilmainham, and the Prior of Wexford,

were,

were, before the Diffolution of Religious Houses, Spiritual Peers, and sat in the House of Lords. Obferve lastly, that RobertOutlaw, Prior of Kilmainbam, was Lord Justice of Ireland, in 1327, 1330, 1340; as was Thomas Butler, another Prior of Kilmainbam, in 1413. Moreover the following Priors of Kilmainbam, were Lords Chancellors of Ireland, to wit, Roger Outlaw, before-mentioned, constituted in 1321, 1326, 1332, 1338, 1340; John le Archer, in 1341, 1344, 1349; Thomas Burley, in 1357, 1359, 1368; William Tany, in 1372, 1374, 1387; Richard White, in 1387; William Fitz-Thomas, in 1416, 1421, 1426; Thomas Talbor; in 1448.

The Priories, and Preceptories of this Order; after it obtained the Houses of the Knights Tem-

plars, were, and there a mend and or homers as

I. KILMAINHAM, near Dublin, Grand Priory of St. John Baptift, founded by Richard de Clare, furnamed Strongbow, Earl of Pembroke, about 11742. It was afterwards greatly enriched by the Donations of others, especially under Edward II. when the Revenues of the Templars, then newly extinct,. were granted to this Order, Walter de l'Ewe, being then Grand Prior of the Hospitallers, The: Place took it's Name from St. Mainbam, a Bishop. who lived about the Beginning of the feventh Cent tury, and whose Memory is celebrated on the 1818 of December. This Priory was likewife an Hospital for Strangers, and Pilgrims. It was fo large, and: fair a Fabrick before it's Dissolution, that it was deservedly esteemed one of the most beautiful: Church Buildings in the whole Kingdom. The Prior of Kilmainbam was the Proto-Prior of IrA. land; and this noble Priory was suppressed in 1539. and near the Ruins of it was built in 1684 the Rayal-Hospital, at the Expence of the Army, for the Surport of 400 aged and maimed Soldiers. It ougl : not to be forgotten, that feveral Writers affirm,

that the Bodies of Brian Boro, King of Munster, and Monarch of Ireland (who after a long, and bloody Battle with the Danes at Clontars, near Dublin, on Gaod-Friday, the 23d of April, 1014, got the Victory, yet died of his Wounds) and Muraberd his Son; and also of Danaugh O-Kelly, Doualan O Hartegan, and Gills-Barmed, were buried at Kilmainham, near the old Stone-Cross, a Part of which stands to this Day; not far from which springs a Crystal-Fountain, the Water whereof is most excellent, and is called St. John of Jerusa-lem's Well.

It is mentioned by some Writers, that the Templars are supposed to have had a Priory in the South Suburb of Dublin, to which Walter de Fernsfield was reputed to have been a great Benefactor. It was probably built in Kevin's-street, on a Place, which the Irish call Cassot, very likely on the Spot of Ground, where now stands the Aschbishop's Palace, which to this very Day retains the Name of Sta Sepulchre's. But of it there is no satisfactory Account, no more than of Baldongan, in Fingal, which some say belonged to the Templars, and was dedicated to the Assumption of the B. Virgin Mary.

CLONTARE, near Dublin, Preceptory of St.

Century no beisto des a from all

ceptory founded by Maud de Lacy, of the Family of the Lacies, Lords of Meath, in the same Century. See Chap. I. Num. 82.

KILBARRY, in the County of Waterford,

Preceptory founded in the same Century.

5. KILLURE, same County, Preceptory founded

- 6. CROOK, fame County, Preceptory founded

in the fame Century.

7. RIN-CRIOH, alias TEMPLE-MICHAEL,

fame County, by Tradition an House, or Hospital.

8. BALLYNEMONY, alias MORNE, or MORA, in the County of Cork, Preceptory of St. John Baytill, founded by Alexander of St. Helen's, in the thirteenth Century.

9. CLONAUL, in the County of Tipperary Pre-

ceptory founded in the same Century.

10. TEAGH-TEMPLE, in the County of Sligoe,

Preceptory founded in the fame Century.

II, KILLERGY, in the County of Carlow, Preceptory of St. John Baptist, founded by Gilbert de

Borard, in the same Century.

12. KILCLOGAN in the County of Wexford, Preceptory founded by the O-Mores, formerly Kings of Leix (now Part of the Queen's-County), in the same Century.

13. BALLY-HEWK, or BALLY-CAUK, same

County, Preceptory of St. John Baptift.

14. WEXFORD, Priory of St. John Baptift, and St. Brigid, founded in the twelfth Century, by William Marsball, senior, Earl of Pembroke, whose Wite was Isabel de Clare, Daughter to Richard, furnamed Strongbow, lately mentioned in the first Number of this Chapter. See Chap. X. Num. 3.

15. KILBEGS, in the County of Kildare, Precep-

tory founded - - -

16. KILHEEL, fame County, Preceptory founded by Maurice Fitz-Gerald, Ancestor to the Earls of Kildare, and Desmond, in the thirteenth Century.

TULLY, same County, Preceptory founded

KILMAINHAM-BEG, in the County of Meath, near Nobbir, Preceptory founded b Walter de Lacy, Lord of Meath, in the twelfth Century. See Chap. I. Num. 82.

19. KILMAINHAM-WOOD, fame County, Preceptory founded by the Preston's, Ancestors to the Lords Viscounts Gormanston, in the 13th Century.

10. ARDES

20. ARDES (a Peninsula) in the County of Down, Preceptory of St. John Baptist, founded by Sir Hugh de Lacy, Father to Hugh de Lacy, Earl of Ulster, in the twelfth Century. See Chap. I. Num. 71. and Chap. VI. Num. 2.

of St. John Baptiff, founded by Geoffry de Marifcis,

in the thirteenth Century.

22. KINALEKIN, in the County of Galway, Preceptory of St. John Baptist, founded by the O-Flaberties, formerly Kings of Eir-Connaught, (a Part of the County of Galway) in the thirteenth Century.

CHAP. V.

Convents, Priories, and Hospitals of the Cruciferi, or Trinitarians, for the Redemption of Captives, commonly called in England, the Crossed, or Crouched Friers, founded under the Rule of St. Augustin.

The Order of the B. Trinity, for the Redemption of Captives out of the Hands of Infidels, was instituted in France by St. John of Matha, Doctor of Paris, and by St. Felix, of the House of Valois, in 1107, both holy Priests and Solitaries, called to this Work of Mercy, like Mofes and Aaron, by heavenly Vinons; and was confirmed the following Year of 1108 by Pope Innocent the IIId, as appears from the first Book of his Decretal Epistles, in which the Rule of this Order is inserted. Commerce of Charity foon extended itself over Europe; it was propagated in Scotland in 1211, in England and Ireland foon after. The first House in England was that of Richmond in Yorksbire, near Knaresburg, founded by Richard Plantagenet, Earl of Cornwall, and Emperor elect of the Romans, Brother to Henry the IIId. King of England, in 1219. That of London, in Hart-fireet, near Leadenball-fireet, founded by Ralph Hozier, and William Sabernes, Citizens thereof, in 1298; an account of which

which Religious Houses, and others of the Order. with the Pontifical, and Royal Privileges in Favour of the Redemption of Captives, may be found in the Tower of London, in the Royal Exchequer in the Palace of Lambeth, near London, and in the Archives of Weltminster-Abby, as appears from Father Dominick Lopez's Historical Accounts of the Trinitarians of the three Kingdoms, printed at Madrid in 1714, which he translated from Father Forn Figueras Carpie's Annals and Chronicon of the Order, printed at Verona in 1645, who had been for some time disguised in England for this Purpose: as also from Father Bonaventure Baro of the Order of St. Francis, who wrote, and printed at Rome the Trinitarian-Annals. Who also takes notice. that the Trinitarians were vulgarly called in Eng-land the Croffed, or Crouched Friers, from the Crofs they have on the Bosom, and left Arm of their Habit. To this Day, fays he, they call Crouched Friers, the Place where the Convent was formerly at London. Sir James Ware in his Antiquities, calls them Crofs-bearers: Monfieur Allemand's Tranflator and Improver, calls them Crouched Friers, both making them a different Order from the Trinitarians, I can't fee with what Foundation; for, according to these Authors, the Institution of the Cross-bearers, or Crouched Friers, was that of Hofpitallers under St. Augustin's Rule, which the Mathurin's (so called from their Convent at Paris, formerly an Hospital of St. Mathurin) or Trinitarians of France follow, and profess to this Day. The pious Work of Hospitality is commanded in the primitive Rule of the Order, in the 33d Section in those Words: 'Every Night, at least, in he Hospital before the Poor, let them pray for the State and Peace of the holy Roman Church. and of all Christendom, and for their Benefactors. and for all those the universal Church usually Honor ius, prays.

Honorius the IVth, A. D. 1285, in a Bull directed to the House of Ancona of the Order of the B. Trinity, writes thus of their Hospitality s Which tho' others laudibly discharge, they not with standing study to fulfil more laudibly it's Duties, who, making it their chief Employment, not only receive, but bring the Poor and Sick to their Houfes... As therefore the beloved Children, the Minister, and Brethren of this Order, labour with all their Might to relieve the Necessities of the Poor flocking to them from all Parts, &c.' Innocent the VIIIth, in his Bulk directed to the Order in 1485, and 1486, which begins Dum ad facrum Ordinem. While we take into Consideration the holy Order of the facred Trinity of the Redemption of Captives; while we revolve in our Mind the plentiful Harvest, which this Order incesfantly brings forth in the Field of the Militant. Church, and the wholfome Works, which are without Interruption practifed continually by them, our of the pious Offerings made them by the Faithful; and which, according to their primitive Institution, all their Goods are divided into three Parts, one of which is converted into Hofpitality, which in each House of laid Order is charitably observed, &c.' Let us hear to the same Purpose, the antient Testimony of James de Vitriaco, Cardinal Bishop of Frascati, and Bishop also of Ancona, A. D. 1232, in his Oriental History, p. 329. There is another Order of Priests and Lay-brothers, holy, and acceptable to God, in every Place of its Habitation, ferving God under the Title of the B. Trinity; hence they are called Bretbren, or Friers of the Holy Trinity, &c. And, because corporal Exercise is no small Help towards advancing in Piety, they abound so much in Works of Mercy, that all their Goods of what kind foever, they always divide into three Parts; one for AND TORKER

for the Redemption of Captives groaning in the Saracen Bondage; the other for the Relief of the Poor, and Sick, whom they mercifully receive into their Houses, serving them humbly in their own Persons; the third Part they referve for their own Use, to support any how a sober, and poor Life. In this fullness of Charity, in this abundance of Piety, they are thereby become so many Models to other Religious to pattern by, &a' Such were the Sentiments also of venerable Humbertres Hedus de Romanis, fifth Master-General of the holy Order of Preachers, writing in 1268, in his Book De Modo cudendi Sermones, 27th Epistle, pag. 150. 'The Religious, (fays he) of the Holy Trinity, to whom Innocent the IIId. gave their Rule to live by, referve the third Part of all they possess for the Redemption of Captives, that are in Slavery among Infidels; but the other two Parts they make Use of in their own Support, and in Works of Mercy, in their own Houses, in which they entertain the Poor: So that all their Goods are divided into three Parts, one for the Ranfom of Captives, the Infidels load with Chains; the other they employ in Works of Mercy in their Houses; and the third in their own Sub-

In fine, The Trinitarians have Hospitals, not only in Europe, but also in Africa at Algiers and Tunis, to comfort poor Captives in their forlorn Situation, to share in their painful Sufferings, and support them in their Faith, too often put to the most severe Trials: And as the Church declares of the holy Founder St. John of Matha, that he built Monastries, and erected Hospitals; so did his Children, Successors of his Spirit and Charity, in succeeding Ages. From all which we may justly infer, that the Works of Mercy, of redeeming Captives; and of Hospitality, were from its Foundation.

dation, the distinguishing Characters of the Order of the Blessed Trinity; and that the Trinitarians, and the Crouched-Friers are the same Religious Order. Hence the ingenious and accurate Mr. Loage, talking (Vol. I. p. 9.) of the Convent of Adare (to be mentioned in this Chapter, Num. 14.) calls it the Crouched Friery, for the Redemption of Captives, imprisoned by Pagans.

The Houses, or Convents of this Order, were also for the most part Hospitals, for the Reason before-mentioned, and were the following:

1. Dublin (in the West-Suburb, without Newgate) Priory of St. John Baptist, founded in 1188, by Alured de Palmer, a Dane, of which Family were since the Earls of Castlemain. When the Cruciferi, or Grouebed Friers, were first introduced here, is not certain; but it was certainly one of the richest of Houses that Order in Ireland, and was endowed by many. It was likewise an Hospital, and in Edward the Third's Reign maintained 155 poor Persons, besides Chaplains, and Laybrothers. The Steeple of the Church only remains of the Ruins belonging to this once-stately Fabrick, which along with its Possessions were granted to James Sedgrave.

2. Kells, in the County of Meath, Priory and Hospital of St. John Baptist, founded by Walter de Lacy, senior, Lord of Meath, in the twelsth Century.

3. DUNDALK, in the County of Louth, Priory of St. Leonard, founded by Bertram de Vernon, in

the fame Century. See Chap. X. Num. 2.

Down, Priory of St. John Baptist, founded by Sir John de Courcy, Earl of Utster, (Ancestor to the Lords Barons of Kinsale) in the same Century. This House was called the Priory of the English, to distinguish it, says Ware, from another Priory of St. John Baptist, which belonged to the Canons Regular in the same Town, and was called the Priory of

the Irish. One being founded by an Englishman, and the other by an Irishman. See Chap. I. Num. 109.

5. KILKENNY-WEST, in the County of Westmeath, Priory, and Hospital of St. John Baptist, founded by the Tyrells, in the same Century.

6. DROGHEDA, the County of Louth-side of the River Boyne, Priory and Hospital of St. Mary de Urso, founded by Ursus de Samuele, about 1206. Sir James Ware says, that this House first belonged to the Canons Regular of St. Augustin, and afterwards was given to the Crouched Friers.

7. DROGHEDA, the same Side of the River Boyne, Priory of St. Laurence, founded by the Mayor

and Townsmen of Drogbeda.

8. DROGHEDA, the County of Meath-side of the Boyne, Priory and Hospital of St. John Baptist, founded by Walter de Lacy, junior, Lord of Meath, in the thirteenth Century.

9. ATHERDEE (latine de Atrio Dei) commonly called Ardee, in the County of Louth, Priory of St. John Baptist, and the B. Virgin Mary, sounded by

Roger Pipard, about 1207.

10. NEWTON, near Trim, in the County of Meath, Priory, and Hospital of St. John Baptisi, founded by a Bishop of Meath in the thirteenth Century.

II. ATHY, in the County of Kildare, Priory of St. John, or St. Thomas, founded by Richard de St. Michaele, Lord of Rheban, in the same Century.

12. CASTLE DERMOT, fame County, Priory, and Hospital of St. John Baptist, founded by Wal-

ter de Riddlesford, in the same Century.

13. RANDON, alias TEACHON, or John's House, in the County of Roscommon, on the Bank of Loughree, Priory of St. John Baptist, founded by King John, in the thirteenth Century. The Nangles were great Benfactors to it in the Reign of Henry III.

Anach ali

of the most Holy Trinity sounded same Century, by Thomas Fitz-Gerald, the seventh Lord Baron of Offaley, Father to the first Earl of Kildare, and the first Earl of Desmond.

CHAP. VI.

Abbies and Priories of the Order of St. Benedict.

THIS Order, was founded at Caffinum in Italy, 1. D. 504, by St. Benedict, a Native of Nursia, in Umbria, a Province of the Papal Dominions. Tho' St. Bafil, Bishop of Cafarea in Cappadocio, had long before, to wit, in 361, given Laws, and Rules to Monks, yet St. Benedict affigned to his Monks a special kind of Habit, and appointed them a certain Form for Praying, flender Diet, and a new Rule of Abstinence. Which fort of Monks increased exceedingly; yet, differing in some Particulars from their first Rule, did in Time fubdivide themselves into several Congregations, whence grew Cluniacenses, Camaldulenses, Vallis-Umbrenses, Montolivetenses, Grandimontenses, Cistereienfes, Silvesterenses, Celestines, and Heremitanes of St. Jerome. The Benedictins were first transplanted into England by St. Austin the Monk, who was fent into that Country by St. Gregory the Great, and afterwards made by him the first Archbishop of Canterbury. Thereupon Episcopal Sees were established in fundry Places, and Monastries built for Monks, observing the Rule of St. Benedie, the first whereof was that of Glassenbury, in Somer fet sbire. Their Increase was so great through England, that before the Norman Conquest the Religious Houses were mostly of this Order. They were not so numerous in Ireland, where the Canons Regular bore the Sway; and moreover many of their Houses were given to other Orders, especially

spression of Monastries, they had but the following. And observe, that the Prior of Down, was a spiritual Peer of the Realm, and as such fat in the House of Lords.

John de Courcey, Earl of Ufter (See Chap. V.

Num. 4.) A. D. 1183.

2. ARDES, in the County of Down, Priory of St. Andrew, founded by Hugh de Lacy, junior, Earl of Ulster, about 1218. It was called the Black Priory, because the Benedictins in England, and Ireland, were called Black-Monks, on Account of their Habits being black.

3. ERYNACH, or Carrig near Erynach, in the same County, Abby of the B. Virgin Mary, found-

ed by Magnellus Makenleffe, A. D. 1127.

4. NEDDRUM, same County, Priory sounded by Sir John de Courcey, Earl of Ulster, 1179, or 1183.

5. KILCUMIN, in the County of Tipperary, Priory of St. Philip and St. Faceb, founded by Phi-

lip of Worcester, about 1 184.

6. WATERFORD, Priory of St. John Evangelist, founded by John Earl of Moreton, (afterwards King John) in the twelfth Century.

7. CORK, Priory of St. John, founded by the

fame, in the fame Century.

- 8. Four, in the County of Westmeath, Priory of St. Taurin, and St. Fechin, founded first for the Canons Regular by St. Fechin, in the seventh Century, as mentioned Chap. I. Num. 91; afterwards for the Benedictins by Waster de Lacy, Lord of Meath, in 1218.
- 9. GLASCARRIG, in the County of Wexford, Abby founded by Griffith Condon, David Roche, and others, in the fourteenth Century.

CHAP. VII. Benedictin Nunneries.

ILCREUNATA, alias De CASTASYLVA, in the County of Galway, Monastry sounded by Cathaldus-O-Connor, called Crowderg in Irish, and Latin Manus Rubræ, or de Pugno Rubro, King of Connaught, about 1200.

2. INCHMEAN, in the County of Mayo, Mona-

ftry founded ----

3. ARDCARN, in the County of Roscommon, Mo-

nastry founded ----

4. CORK, in James's-street, Monastry of St. John Baptist, founded by William de Barry, Ancestor to the Earls of Barrymore, A. D. 1300.

founded by King James II, on the 6th of June, 1689.

About the same Time another Benedictin Nunnery was erected in Channel Row, opposite to Red Cow-lane, in Dublin, and the Church was consecrated under the Invocation of St. Birgitt, by Dr. Patrick Russel, Archbishop of Dublin, in the Presence of King James II. But this Monastry is kept by Dominican Nuns since 1716.

CHAP. VIII.

Abbies of the Cistercian, or Bernardin Order, being a Reformation of the Benedictin.

THE Ciftercian Order is a Branch of the Benedictin, and was founded at Ciftercium in Burgundy, A. D. 1098, by St. Robert, a Native of France, Abbot of Molismena, whose Life is published by the Bolandists, on the 29th of April. To the primitive Rule of St. Benedict he added new Statutes, prescribing a more strict Life, than was at that Time observed; which soon after became greatly improved by the Mellissuous Doctor, St. Bernard, Abbot of Clara-Vallis. These Monks increased so much by the great Conflux of devout Men to Cifteaux,

Abbies of that Order were sprung within the Space of 55 Years. The Order was confirmed by Pope Urban II. in 1110, and thirty-two Years after they came into England. The Ciftercians had in Ireland 43 Houses, and the Abbots of twelve of them had Seats, and Suffrages in the House of Lords, viz.

The Abbot of the B. Virgin Mary, at Dublin.
The Abbot of the B. Virgin Mary, at Mellifont,

in the County of Louth.

The Abbot of the B. Virgin Mary de Valle Salutis, at Baltinglass, in the County of Wicklow.

The Abbot of the B. Virgin Mary, at Jeripont,

or Geripont, in the County of Kilkenny.

The Abbot of St. Saviour, at Doufke, in the County of Kilkenny.

The Abbot of the B. Virgin Mary de Albo Tradu,

in the County of Cork.

The Abbot of the B. Virgin Many, at Dunbrody, in the County of Wexford.

The Abbot of the B. Virgin Mary, at Nenay, or

de Magio, in the County of Limerick.

The Abbot of the Holy Cross, at Holy Cross, in the County of Tipperary.

The Abbot of the B. Virgin Mary, at Woney, or

Wethney, in the County of Limerick.

The Abbot of the B. Virgin Mary, and St. Benedict, at Ross Glass, or de Rosea Valle, vulgarly called Monaster-Even, in the County of Kildare.

The Abbot of the B. Virgin Mary, at Becktiffe,

or de Beatitudine, in the County of Meath.

The 43 Ciftercian, or Bernardin Abbies, extant at the Time of the Dissolution of Monastries in Ireland, were the following:

I. DUBLIN (near Capel-street) Abby of the B. Wirgin Mary, founded first for the Benedictins, by the Ostmen, or Danes, A. D. 948, but reformed to Cistercians,

Ciftercians, A. D. 1139. The Place where it stood is to this Day called Mary's Abby.

2. MONKTOWN, now called Mountown, near Dunkeary, in the County of Dublin, Abby founded

3. MELLIFONT, in the County of Louth, Abby of the B. Virgin Mary founded by Donat O-Carroll, King of Ergal, (whereof said County is now a Part) A. D. 1142.

4. BECTIFFE, or de Beatitudine, in the County of Meath, Abby of the B. Virgin Mary, founded by Murtbard O Melagblin, King of Meath, A. D. 1146,

1148, or 1151.

6. BALTINGLASS, in the County of Wicklow, Abby of St. Mary de Valle Salutis, founded by Dermod (Mac-Murrough) O-Cavanagh, King of Leinfter, A. D. 1148, or 1151.

7. NENAY, or de Magio, (so called, because it is on the River Magy) in the County of Limerick, Abby of the B. Virgin Mary, founded by Turlogh O-Brien, King of Limerick, in 1148, or 1151.

8. ATHLONE, in the County of Rescommon,

Abby of St. Peter and St. Benedict, founded in 1150.

9. SHROUL, in the County of Longford, Abby of the B. Virgin Mary, founded by the O-Ferralls, formerly Kings of Analy, (now called faid County) A. D. 1150, or 1152.

10. ODORNEY OF KIRIELEYSON (near the Castle of Lixnaw) in the County of Kerry, Abby of the B. V. Mary, founded by the Fitz-Maurices, anciently Barons of Lixnaw, Ancestors to the Earls

of Kerry, A. D. 1154.

II. NEWRY, or de Viridi Ligno, in the County of Down, Abby of the B. Virgin Mary, and St. Patrick, founded by Maurice Mac-Loghlin, King of Ireland, A. D. 1157.

12. BOYLE, in the County of Roscommon, Abby of the B. V. Mary, translated from Buinfinny, in 1161.

It was originally founded at Grellecbdine, in 1148, from whence it was translated to Dromconaid, and from thence to Bulnfinny.

13. FERMOY, in the County of Cork, Abby of St. Mary de Castro Dei, sounded by the Rocher, Ancestors, to the Lords Viscounts Fermoy, A. D. 1170.

14. KILLENNY, in the County of Kilkenny, Abby of the B. Virgin Mary de Valle Dei, founded by Dermod O-Ryan, before 1171.

15. HORE, near Cashell, in the County of Tipperary, Abby founded by David Mac Carwill,

Archbishop of Cashell, A. D. 1172.

16. MAUR, in the County of Cork, Abby of St. Mary de Fonte Vivo, founded by Dermod (Mac-Cormack) Mac-Carthy, King of Defmond, or South-Munfler, A. D. 1172. See Num. 40 of this Chapter.

17. Monaster-Evin, alias Ross-Glass, and de Rosea Valle, in the County of Kildare, Abby of the B. Virgin Mary, and St. Benedict, founded by Dermod O-Dempsey, Prince of Offaly. (See Chap. I. Numb. 70), in 1178. It is called Monaster-Evin, because it was founded by St. Evin for the Canons Regular, in the seventh Century.

18. ASHRO, or Eafrua. alias de Samario (so called, because situated near the Mouth of the River Ern, by some called Samarius) in the County of Donnegal, Abby sounded by Roderick, or Flabertach

O-Cananan, A. D. 1179, or 1184.

mile Copply of Cherg Abby

19. CHORE, or de Chero S. Benedicti, (now called Middleton) in the County of Cork, Abby of the B. Virgin Mary, founded by the Barries, Ancestors of the Earls of Barrymore, A. D. 1180.

20. JERIPONT, or Geripont, alias Grav, in the County of Kilkenny, Abby of the B. V. Mary, found-

ed by Donald, Prince of Offory, A. D. 1180.

21. INIS, in the County of Drwn, Abby of the B. V. Mary, translated from Erynagh, or Carrig, by Sir John de Courcy, Earl of Uffer, A. D. 1180, or 1188.

Abby of the B. Virgin Mary, founded by Hervy de

Monte Marisco, A. D. 1182.

Abby of the Holy Gross, in the County of Tipperary, Abby of the Holy Gross, founded by Donald O-Brien, King of Limerick, A. D. 1182. The Place was, and is still called Holy-Cross, because in it was said to be preserved, and venerated a Piece of our Saviour's Cross. The Abbot of it besides, being a spiritual Peer, was also stiled Earl of Holy-Cross, the Lands of his Abby being an Earldom in the County of Tipperary.

Mary de Lege Dei, founded by Cnogbor O-More, A.D. 1183. The O-Mores were Kings of Leix.

25. INISLAUNACHT, or de Surio (so called, because seated on the River Sure) in the County of Tipperary, Abby of the B. Virgin Mary, sounded by Donat O-Brien, King of Thomond, or North-Munster, about 1184.

26. FEAL, or NE-FEAL, Abby founded A. D. 1188.

of St. Mary de Colle Victoriæ, founded by Charles O-Connor, called Crowderg, in Latin, Manus rubræ, or de Pugno Rubro, King of Connaught, in 1189, or 1190. He there took the Habit of a Bernardin, or Cistercian, and was also buried there.

28. Woney, or WETHENY, in the County of Limerick, Abby of the B. Virgin Mary, founded by Theobald Walter, the first surnamed Butler, (See

Chap. I. Num. 179) in 1189.

29. LEIGH, in the County of Down, Abby of St. Mary de Jugo Dei, vulgarly called Grey-Abby, founded by Africa, Daughter to Godred, King of Man, and Wife to Sir John de Courcy, Earl of Ulfer, A. D. 1193.

30. HILFOTHUIR, in the County of Donnegal,

Abby founded by the O-Dogherties.

31. CORCUMROE, in the County of Clare, Abby

of St. Mary de Petra fertili, founded by Donald O-Brien, King of Limerick, in 1194, or by his Son, Donat O-Brien, King of Thomond, in 1200.

32. KILSHANE, or Kilsonna, in the County of Limerick, Abby of the B. Virgin Mary, founded in

1198

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33. COMERER, or Comber, in the County of Down, Abby of the B. Virgin Mary, founded by the

Whites, (in Irish Geales) A. D. 1199.

34. TINTERN, in the County of Wexford, Abby of St. Mary de Voto, or of the Vow, founded by William Marshall, senior, Earl of Pembroke, who being in great Danger at Sea, made a Vow to build a Religious House, and in Pursuance thereof sounded in 1200 this Abby of Little Tintern, so called to distinguish it from Great Tintern, in Wales, of the same Order. See Chap. I. Num. 19. and 42.

35. KILLBEGAIN, in the County of Westmeath, Abby of S. Mary de Flumine Dei, founded by the

Daltons, Barons of Rathcomire, A. D. 1200.

36. KILCOUL, in the County of Tipperary, Abby of St. Mary de Arvi Campo, founded by Donat O-Brien, King of Thomond, or North-Munster, in the same Year.

37. Douske, in the County of Kilkenny, Abby of S. Saviour de Valle Dei, (usually called by the Irish Grai-ge-ne-managh) founded by William Mar-shall, senior, Earl of Pembroke, A. D. 1207.

38. GRANARD, or Lerba, near Granard, in the County of Langford, Abby of the B. Virgin Mary, founded by Sir Richard Tuit, about 1210.

39. MOYCOSCAIN, in the County of Derry, Abby of S. Mary de Claro Fonte, founded in 1218, or 1223.

AO TRACTON, in the County of Cork, Abby of S. Mary de Albo Tractu, founded by the Mac-Carthies, Ancestors to the Earls of Clancarthy, A. D. 1224. See Num. 16. of this Chapter.

41. CLEARY, or Clare-Island, in County of

Mayo, Abby of the B. Virgin Mary, founded in 1224.

42. BEAU-BEC, or BEL-BEC, in the County of Meath, Abby of S. Mary de Bello Becco, founded by Walter de Lacy, Lord of Meath, in the 13th Century. It was called Beau-bec, from its standing in a very pleasant Spot of Ground, where two Rivers meet near Drogbeda.

43. INCH-RIE, in the County of Cork, Abby of

the B. Virgin Mary, founded - - - -

N. B. The Ciftercians have no Priories, but all their Houses are Abbies.

E Died of Wol CHAP. IX.

of Hollsowol and Ciftercian Nunneries.

1. DOWN, Monastry founded - - - - DERRY, Monastry founded by Turlogb (Leinigh) O-Neill, descended from the Kings of Ulster, and Ancestor to the Earls of Tyrone, A. D. 1218.

O tond ye Lond HAP. X.

Convents of the Friers Preachers, or Dominicans,

(From Alemand, Page 205.)

The four Mendicant Orders, because the Pope's Bull for confirming it (being dated A. D. 1216) is antecedent to those of the other Mendicants. The Dominicans were in England called Black-Friers, from the black long Cloak reaching to their Heels, and Hood to their Head, which they wear when they go abroad, over the white Habit, wherein they appear at home, and from which they might as well have been called White-Friers; but that Name was given to the Carmelites, who appear

in white abroad, as we shall see hereafter. In Prance the Dominicans are called Jacobins, because their great Convent in Paris is in St. James's freet, and dedicated to that great Apostle. St. Dominick. (a noble Spaniard) the Founder of this Order, was i at first a Canon Regular, and was so far from quitting; the Habit of that Order, that he prescribed to his new Religious Men the Observance of the Rule of St. Augustin, and formed the Constitutions of the Dominicans by the Model of those of the Regular Canons Pramonstratenses (of whom see Cap. III. of this Appendix); fo that the Dominicans are properly half Canons Regular of St. Augustin, and particularly the Offspring of Premonftre; for which Reafon it is not to be admired, if they have not all the Air and Customs of the Mendicants. Thus Alemand.

From whom it is proper to add, that the Dominicans, appeared early in Ireland, after their Order was confirmed. Fontana, Malvenda, and some other Dominican Authors (fays be) will have it, that St. Dominick himself; went over into Ireland, and that he there built a House of his Order, which is called Domus Domini, the House of the Lord, or Domus Dominici, the House of Dominick. But whereas they do not tell us in what Part of Ireland this House was fituated, nor so much as to give it a Place among the rest, I must question whether St. Dominick ever was in Ireland, and much more. whether he built fuch a House. Nor do I alone dispute this Point, but even Fontana above-mentioned feems to doubt it. That Author rather believes, that Reginald, who was one of that Saint's Companions, repaired to the famous O-Donnels, in the Province of Ulfter, from St. Dominick, who by Letter recommended his Order to them; and that those Irish Noblemen immediately caused a fine Monastry of Dominicans to be built in the Town of Derry (now called London-Derry); but the Historians

rishs of this Order not assigning the Time of the Foundation of this House before the Year 1274, it is so far from being the first of this Order in heland, that there were several others (Twenty-two) before it; for I find ten or twelve founded about the Beginning of the thirteenth Century. As for Instance, that of Dublin is more ancient (by fifty Years); for it was founded in the Year 1224. The Convent of Drogbeda is of the same Date, next those of Kilkenny, Waterford, Limerick, Cork, Molingar, and some other Places, are within a few Years of the same Time, as will hereafter appear.

[Mr. Lodge, in his Peerage of Ireland, began to be printed in Folio, A. D. 1745, treating of Maurice Fitz-Gerald, the second Baron of Offaley (Ancestor to the Earls of Kildare, and Desmond) Lord Justice of Ireland, says, p. 10. 'In an ancient Manuscript I 'find him said to be the Person, that first brought the Orders of Friers, Minors, and Preachers into 'Ireland, 11

Let us then (foys Alemand still) shew the Reafon, why them Dominican Writers have said that St. Dominick went over into Ireland, and built a House there called Domus Domini, or Domus Dominici, the Lord's House, or Dominick's House, as before-mentioned; and to that End we must observe, that all Irish Authors agree, that St. Modomnoc, otherwise called Dominick, went from England to Ireland, some say in the fifth, and others in the fixth Century; and that he built a Church in the Country of Osser, which was called Domus Dominici, the House of Dominick; so that this Church of St. Dominick of Osser, has been built above six Centuries before the other St. Dominick, we are speaking of, was born.

[Reginald, just now mentioned, was a Native of Ireland, and one of the twelve whom St. Dominick fent from the General Chapter of Bologna, 1221,

into England. After some time passed in England, and Ireland, he returned into Italy, and was one of Pope Gregory IXth's Penitentiaries, and by the subsequent Pope Innocent IV, was made Archbishop of Armagh, and consecrated at Rome, A. D. 1247.]

However (Subjoins Alemand) tho' the Convents of the Dominicans in Ireland were some of the most ancient of the Order, yet they did not at first make a diftind Province, but were comprized in the Province of England for above two Centuries, till at length Pope Paul III. made Ireland a diffinct Province A. D. 1536. [It had been erected into a Province in the General Chapter held at Rome in 1484.] In the General Chapter of Rome, 1644, it was enacted, that the Convents of Dublin, Limerick, Cafeel, Athenry, and Colerain, should be Universities, or General Studies, of the Order, for Religious Men to study: For tho' at that time the Religious Men in Ireland appeared publickly in a Secular Habit, yet in their private Communities they wore the Habit of their Order, celebrated the Divine Office, faid Mals, heard Confessions, preached the Gospel, instructed the Catholics, who were very numerous in that Kingdom. And the young Friers had their Schools to qualify them to instruct others, having, as has been faid, their peculiar Universities, or Colleges, and receiving Novices, who afterwards professed in the Order.

I find likewise in the Acts of the General Chapter held at Rome, in 1644, (p. 67.) the following Words: Whereas nothing is certainly known con-

cerning the Antiquity of the Convents of this Province, or of their Boundaries, or Districts, we will,

and decree, that for the future the Priors among

themselves take Place according to the Antiquity of their Convents, collected from an ancient Manu-

fcript, by Sir James Ware, as it was ordained at

the Middle Chapter held at Cork, in the Year 0 4

1640; which Ordination we do in particular confirm, and revive.' So far Alemand.

Now the ancient Manuscript, whereof the General Chapter makes mention, was published by Sir James Ware five Years before, viz. A. D. 1639, in his first Book of the Writers of Ireland, Chap. IX. where we read what follows:

The Annals of the Dominicans, were brought

- down by an anonymous Frier of that Order to the Year 1274, in which the Author flourished.
- To these Annals is annexed the following Cata-
- logue of all the Dominican Convents, which ex-
- isted in Ireland before the Year 1300, disposed
- according to the Series of Time, in which each

House had its Foundation, viz.

• Dublin	Anno 1224
• Drogheda — — —	1224
Kilkenny —	1225
• Waterford	1226
Limerick —	1227
Cork	1229
• Molingar — —	1237
• Athenry	1241
· Cashell	1243
Tralee	1243
Newton, in the County of Down -	1244
Banin, alias Colerain -	1244
Sligoe —	1252
Athletan, alias Strade, near Athlethan	1252
Athy Athy	1253
Rofcommon	1253
· Trim	1263
Arklow	1264
Rofs, alias Rofs-Ibercan	1267
Youghat	1268
Lorrha, or Lurchoe	1269
Rathbran	1274
7 over	Derry

* Derry — — — — Anno 1274, * Kilmallock — — — — — — 1291.

In 1644, when the above-mentioned General Chapter was held at Rome, the Regular Orders in Ireland, along with the Roman Catholick Religion, began to be restored to its former Splendor, in so much that the following Year Pope Innocent X. sent an Apostolick Nuncio to this Kingdom, Monsignor John Baptist Rinuccini, Archbishop of Ferme, who resided here upwards of three Years. But from the Year 1649, when King Charles I. was beheaded, they suffered most severe Persecutions, and great Numbers of them were cruelly put to Death, as the General Chapter held at Rome in 1656, bemoans in its Acts, p. 148, where it ascertains, that in the Year 1646, there were forty three Convents of the Dominican Order in Ireland, and that about six bundred Friers lived in them. The

I. DUBLIN, Convent of St. Saviour, bestowed to the Dominican Friers by the Ciftercian Monk's of St. Mary's Abby (mentioned in this Appendix, Chap. VIII. Num. 1.) on Condition that they should yearly on Christmas-day offer a lighted Taper at faid Abby, as an Acknowledgment of their holding it from the same, which was duly performed. It was a most magnificent Building, and one of the richest of the Order in Ireland. Ships came up to its Walls, and they having for the Conveniency of the City a College at the other Side of the River, on Ufber's-Island, thro' their Industry the Old-Bridge was built in 1428, fo called, because the first of Stone that was made over the River Liffey. John le Decer, the first Mayor of Dublin, A. D. 1308, Euflace le Poer, Ralph de Porter, and Kenrick Sherman, are numbered among the Benefactors of this Houfe. Thomas Butler, Ancestor

to the Lords Barons of Dunboyne, killed in a Battle, A. D. 1329; Thomas Talbot, fon to Lord Furnival, (Ancestor to the Earls of Shrewsbury, in England, and Earls of Waterford and Wexford, and Barons of Dungarvan, in Ireland) who died in 1416; Edmund Berle, some Time Mayor of Dublin, who died in 1419; Geoffry Galon, Mayor of faid City, who died in 1421; Thomas Payn, a Dominican, Bishop of Meath, and Master of the Rolls, who died 1506, and several other Persons of Distinction were buried in this Covent. It ought not to be omitted, that the new-elected Mayor of Dublin, was obliged along with the Aldermen of the City each Michaelmas-day to affift at a High-Mass in the Church of this Convent, and to hear a Sermon preached on the Duties of Magistrates, which Ceremony, fince the Suppression of this Religious House, is supplied by the Lord-Mayor, and Aldermen's yearly Perambulation on faid Day from the Tholfel, and walking thro' the Garden, formerly belonging to this Convent. After its Dissolution, it was appropriated to the Lawyers, vulgo The King's Inns. In 1582 the Four Courts were removed from the Castle of Dublin to this House, as Sir James Ware mentions in his Annals, ad An. 1582. It ferved in 1663 for a Court of Claims, to judge the Qualifications of the Nocent and Innocent in the Rebellion commenced in 1641; and in 1683 it was made Use of as a Court of Grace, by a Commission issued to the Chief Governor, the Lord Chancellor, and the chief Judges to grant his Majesty's Title to those that were in Polleffion, and to grant Manors, and other Privileges for reasonable Fines. King James II. in 1689 held a Parliamentin this House, which tho' ruinous, in it is kept the Rolls Office, but to this Day is vulgarly called the Cloysters. Some Years ago the Judges, and Lawyers used in Term-time to keep their Commons in

one of the Halls. The Registry of this Priory is

in the Duke of Chandon's Library.

2. DROGHEDA, the County of Louth-fide of the River Bayne, Convent of St. Mary-Magdalen. founded, A. D. 1224, by Luke Netterwille, Archbishop of Armagh, buried therein, A. D. 1227; as also Patrick O-Scanton, of the Order of Preachers, another Archbishop of Armagh, in 1271, who died at Dundalk, in the Convent of the Crouched-Friers, dedicated to St. Leonard, as mentioned Chap. V. Num. 2. The M. S. Annals of Ireland, in St. Sepulchre's Library, Dublin, ad Annum 1412, mention, that great Diffentions fublishing between the two Sides of Drogbeda, divided by the river Boyne, (before in the different Counties of Lauth, and Meath), which were often attended with Bloodfhed, Mutilation, and the Loss of many Lives on both Sides, Father Philip Bennett, Mafter of Divinity, and a Frier of this Convent, invited the People of both Parties to hear his Sermon in the Collegiate Church of St. Peter on the Festival of Corpus Christi; that he assumed for his Theme these Words of the 132d Pfalm: Behald bow good, and bow pleasant it is for Bretbren to dwell together in Unity; that in the Sermon having thrice ask'd the Congregation with Energy; Will you be united to the Body of Christ? Alderman William Symcock answered in the Name of all: We will; that when the Sermon was ended, they were genteely entertained in the Refectory of this Convent; that having there and then consulted Father Bennett upon their Disputes, by his Advice a joint Petition was made to King Henry IV; figned by Nicholas Fleming, Archbishop of Armagh, which they fant to Landon by one Robert Bell, who returned to Dregbeda on the 15th of December in the same Year (1412) with a Charter from the King, uniting the two Sides into one Town of Drogheda, and under one Mayor,

Mayor, and forming it into a special County; that the following Day the mentioned Archbishop gave his Blessing to the People of the County, and Town thus coalized; and that the first Mayor of the Town so incorporated was the said William Symcock.

3. KILKENNY, Convent of the Most Holy Trinity, founded in 1225 by William Marshall, junior, Earl of Pembroke, interred there, A. D. 1231. See Chap. I. Num. 19, and 42; Chap. IV. Num. 14;

and Chap. VIII. Num. 34, and 37.

4. WATERFORD, Convent of St. Saviour, founded by the Chizens thereof, A. D. 1226. The Affizes for the County of Waterford are held twice

a Year in this Convent, called Black Friers.

5. LIMERICK, Convent of St. Saviour, founded A. D. 1227, by Donat O Brien, King of Thomond, buried in its Church, A. D. 1241, bis Statute being placed on the Tomb, fays Sir James Ware. He was Ancestor to the Earls of Thomond, the Earls of Inebiquin, and the Lords Viscounts Clare. In the same Church were interred also Hubert de Burgo, a Canon Regular, and Bishop of Limerick (before-mentioned Chap. I. Num. 179) in 1250; two Bishops of Killaloe (in Latin Laona), to wit, Donald O-Kennedy, in 1252, and Matthew O-Hogan, in 1281; and three Bishops of Kilfenora (in Latin Fenabora) viz, Chriftian, in 1254, Simon O-Currin, in 1303, and Maurice O-Brien, in 1321. On their Tomb-stone was the following Inscription in Rhime, or Metre, as used in that Age:

Senos Pontifices in se Locus claudit iste
Illis multiplices, te posco, Præmia, Christe.
Omnes bi fuerant Fratrum Laris bujus Amici,
Hubertus de Burgo, Præsul quondam Limerici,
Donaldus, Matthæus, Pastores Laonenses,
Christianus, Mauritius, Sunon quoque Fenaborenses.
Ergà

Ergò, benigne Pater, Locus hos non comprimat ater,
Qui legis ista, Pater dicas, & Ave reboa ter.
Centum namque Dies quisquis rogitando meretur,
Detur ut his Requies, si pura Mente precetur.
Qui legis hos Versus, aa te quandoque reversus,
Quid sis, & quid eris, animo vigili mediteris,
Si Minor his sueris, seù Major, eorumve Sodalis,
Tandem Pulvis eris, non fallit Regula talis.

(Thus translated in Harris, Vol. I. p. 624) Six Prelates here do lie, and in their Favour I beg your friendly Prayers to Christ our Saviour; Who in their Life-time for this House did Work, The first of whom I name was Hubert Burke, Who grac'd the See of Limerick, and Matthew, With Donald, Bishops both of Killaloe; Christian, and Maurice I should name before, And Simon, Bishops late of Fenabore. Therefore, kind Father, let not any Soul Of these good Men be lodg'd in the Black-Hole. You, who reads this, kneel down in humble Posture, Bellow three Ave's, fay one Pater-noster. Whoever for their Souls fincerely prays, Merits Indulgence for an hundred Days. And you, who reads the Verses on this Stone, Bethink yourself, and make the Case your own; Then feriously reflect on what you fee, And think what you are now, and what you'll be \$ Whether you're greater, equal, lefs, you must, As well as those; be crumbled into Dust,

led, because in one of the five Islands of that city, now called Cross-Green) founded in 1229, by Philip de Barry, Ancestor to the Lords Viscounts Buttevant, afterwards Earls of Barrymore, whose Equestrian Statute of Brass was in the Church. On the 26th of December, 1420, died in this House Edmund Mortimer,

Mirtimer, the third Earl of March, Lord Lieutenant of Ireland, who in Right of his Wise Philippa (Daughter to Lionel Duke of Clarence, and Elizabeth de Burgo, Daughter and Heir to William de Burgo, Earl of Ulster, and Lord of Connaught), was Earl of Ulster, and Lord of Connaught, Clare, and Trim, and from him descended Edward IV, and all the subsequent Kings of England. See Num 21. of this Chapter.

7. MOLINGAR, in the County of Westmeath, Convent of the Assumption of the B. Virgin Mary, founded by the Nugents, Ancestors to the Lords Barons of Delvin, afterwards Earls of Westmeath, A. D. 1237. Chapters of the Order were held here in 1278, 1292, and 1308, as Sir James Ware

tells us.

8. ATHENRY, in the County of Galway, Convent of St. Peter and St. Paul, founded by Miler de Bermingham, the second Lord Baron of Athenry, A. D. 1241. See Chap. XI. Num. 15. He died in Munster, not far from Cashell, from whence his Body was carried to Athenry, and interred in this Church, where are also many Sepulchres of Noblemen, and Prelates; but the most memorable is that of William de Bermingham, second Son of said Miler, Archbishop of Tuam, which is fixt in the Wall on the North-side of the High-Altar. It is still the Burial-place of the Earls of Clanrickard, and Barons of Athenry, and their Families, as likewise of most of the Families of the Burkes in the County of Galway.

9. CASHELL, in the County of Tipperary, Convent of St. Dominick, founded by David Mac-Kelly, a Dominican, Archbishop of Cashell, A. D. 1243. See Chap. XI. Num. 41. Two hundred Years after this House been burnt, and utterly ruined, John Cantwell, another Archbishop of Cashell, rebuilt it

at his own Charges.

of the Holy Cross, founded by John Fitz-Gerald, the fourth Lord Baron of Offaley, Ancestor to the Earls of Kildare, and Defmond, A. D. 1243. He, and his Son Maurice, were slain at Callan, in the (then) County of Desmond, in a Battle fought against the Mac-Cartbies, and buried in this Convent, A. D. 1261. See Num. 13, 20, and 24 of this Chapter.

Down, Convent of St. Columb Abbot, founded by Walter de Burgo, Earl of Ulster, A. D. 1244. See Num. 21. of this Chapter. Sir James Ware tells us, that Chapters of the Order were held here in

1298, and 1312.

vent of the B. Virgin Mary, founded by the O-Cabans, or, as some say, the Mac-Evelins, A. D. 1224.

13. SLIGOE, Convent of the Holy Cross, founded by Maurice Fitz-Gerald, the second Lord Baron of Offaley, some time Lord Justice of Ireland, A. D. 1252. He was Grandfather to the Founder of the Convent of Tralee, just now mentioned, Num. 10, and was the very Nobleman, who first brought the Dominicans, and Franciscans into Ireland. See Chap. XI. Num. 16.

14. STRADE, in the County of Mayo, Convent of the Holy Cross, founded in 1252, by fordan de Exeter, Lord of Athletban, now called Ballyleban, at the River Moy, near Strade. His Family came from the City of Exeter, in Devonsbire, and is abbreviated into Dexter; but in Connaught it took the Name of Mac-Fordan, from the mentioned Lord's

Christian Name.

of St. Dominick, founded by the Boiseles, and the Wogans, A. D. 1253. Sir James Ware tells us, that Chapters of the Order were held in this House, A. D. 1288, 1295, and 1305.

16. Ros-

16. ROSCOMMON, Convent of the B. Virgin Mary, founded in 1253, by Felim O-Connor, Son to Cathaldus Manus Rubre, or de Pugno rubro, in Irish Cathal Crowderg, King of Connaught, He was buried in the Church of this Convent. A.D. 1265. 17. TRIM, in the County of Meath, Convent of the Assumption of the B. Virgin Mary, founded in 1263, by Geoffry de Genevil, Lord of Meath, fome time Lord Justice of Ireland, who in his old Age received the Habit of the Order in this very Convent, A. D. 1308. A National Synod was held here in 1291. Matthew Huffey, Baron of Gal-

trim, has been a great Benefactor to this House. and was interred in it, A. D. 1418.

18. ARKLOW, in the County of Wicklow, Convent of the Holy Crefs, founded in 1264, by Theobald Butler (See Chap. I. Num. 179), Ancestor to the Dukes of Ormond, the Earls of Carrick, Arran. and Lanesborough, the Lords Viscounts Mount-Garrett. Ikerin, and Galmoy, the Lords Barons of Cabir. and Dunboyne. He was buried in this Church, A. D.

1248, and his Statue fixt on the Tomb.

19. Ross-IBERCAN, in the County of Kilkenny, Convent of the Affumption of the B. Virgin Mary, founded by the Graces, and Walfbes, in 1267. The Place is on the River Barrow, called Rass-Ibercan, because in the Barony of Bercan, and to diffinguish it from Ross-Pont, that is on the County of Wexford-fide of the faid River Barrow. See Chap. XI.

Num. 9, and Chap. XII. Num. 11.

20. YOUGHALL, in the County of Cork, Convent of St. Mary Gratiarum, founded in 1268, by Thomas Fitz-Gerald, the fifth Baron of Offaley, some time Lord Justice of Ireland, Ancestor to the Earls of Kildare, and the Earls of Defmond. In the Church of this Convent was a most devout Image of the B. Virgin Mary, whereof the General Chapter held at Rome, A. D. 1644, makes mention in its Acts, 16: Rosp. 68. In the fame Town was a Convent of Francifcans, as will be feen, Chap. XI. Num. 16.

vent of St. Peter Martyr, founded in 1269, by Walter de Burgo, Earl of Ulfter, and Lord of Connaught, Grandson to William (Fitz-Adelm) de Burgo, often mentioned in this Appendix, particularly Chap. I. Num. 1. Said Walter was Ancestor to two subsequent Earls of Ulfter, and to the Lords Barons of Castleconnel, and the Lords Barons of Brittas. And his Brother William (Athankip) de Burgo, was Ancestor to the Earls of St. Albans, in England, and the Earls of Clanrickard, and the Lords Viscounts Mayo, in Ireland. See Chap. XI. Num. 20, and 40; and the present Chapter, Num. 6, and 26.

of Mayo, Convent of the Holy Cross, founded in 1274, by Sir William (Liegh) de Burgo, some time Lord Warden, or Custos, of Ireland, who also founded the Franciscan Convent at Galway. He was Son to William (Athankip) de Burgo, lastly men-

tioned. See Chap. XI. Num. 40.

St. Dominick, founded by the O-Donnells, Princes of that Country, and Ancestors to the Earls of Tyrconnell, A.D. 1274. See the Prelude to this Chapter.

24. KILMALLOCK, in the County of Limerick, Convent of St. Saviour, founded in 1291, by Gilbert (in Irish Gibbon) Fitz-Gerald, second fon to John Fitz-Gerald, Baron of Offaley, Founder of the Convent of Tralee, mentioned in this Chapter, Num. 10. From him descended the White Knight, stiled Clan-Gibbon, and the Family of Fitz-Gibbons.

founded by Gelasius (Rusus) O-Reilly, Prince of East-Breasiny, now called the County of Cavan, A. D. 1300. In this Town was also a Convent of the Franciscans. See Chap. XI. Num. 47 and 57.

26. CAR-

26. CARLINGFORD, in the County of Louth, Convent of St. Malachy, founded in 1305, by Richard de Burgo, Earl of Ulfter, and Lord of Connaught, whose Father was Founder of the Convent of Lorrab, just now mentioned, Num. 21. See Chap. XIII. Num. 7.

27. CASTLELYONS, in the County of Cark, Convent of the B. Virgin Mary, founded by William de Barry, Lord Viscount Buttevant, Ancestor

to-the Earls of Barrymore, A. D. 8307.

28. NAAS, in the County of Kildare, Convent of St. Eustachius, founded by the Fitz-Eustaces, descended from the tame Saint, and Ancestors to the Lords Viscounts Baltinglass, and the Lords Barons of Portlester, A. D. 1356. In the same Town was a Convent of Austin-Friers.

29. CLONSHANVILL, in the County of Rofcommon, Convent of the Holy Cross, founded by the Mac-Dermets-Roe, Progenitors of the Mac-Donogbs, A. D. 1385. See Num. 34, of this Chapter.

30. AGHAVOE, in the Queen's County, Abby of St. Canicus, alias St. Kenny, founded by the Fitz-Patricks, Ancestors to the Earls of Upper-Offery, before 1400.

31. Longford, Convent of St. Brigid, founded by Cornelius O-Ferrall, a Dominican, Bishop of Ardagh, A. D. 1400. The O-Ferralls were Kings of

Analy, now called the County of Longford.

32. PORTUMNY, in the County of Galway, Convent of the B. Virgin Mary, and St. Peter and St. Paul, founded by the O-Maddens, Lords of the Barony of Longford, in the said County of Galway, before 1426.

33. TOMBEOLA, in the County of Galway, Convent of St. Patrick, founded by the O-Flaber-ties, Kings of Eir-Connaught (a Part of faid County)

about 1427.

34. BALLINDOWN, in the County of Sligoe, Convent

Convent of the B. Virgin Mary, founded by the Mac-Donoghs, Lords of Corran, and Tirirrel, in faid County, about 1427. See Num. 29, of this Chapter.

of St. Thomas, founded in 1434, by the Mac-Costellos, Lords of the Barony of Costelle, in said County, originally Nangles (in Latin de Angulo), who were

Barons of Navan, in the County of Meath.

36. TULSK, in the County of Roscommon, Convent of St. Patrick, founded by the Mac-Dowells, about 1448. The General Chapter held at Rome in 1694 injoins the Provincial to institute a Prior of this House.

37. BURISHOOL, in the County of Mayo, Convent of the B. Virgin Mary, founded in 1486, by Richard Bourke of Turlogb, in said County, Lord Mac-William-Oughter, whose Brother Edmund was Ancestor to the Lords Viscounts Mayo. See Num. 21, of this Chapter, and Chap. XI. Num. 43.

38. GALWAY, Convent of the B. Virgin Mary, given to the Friers Preachers by Pope Innocent VIII, A. D. 1488. It formerly belonged to the Canons Regular Pramonstratenses of the Abby of Tuam, as-already mentioned in this Appendix, Chap. III.

Num. 8.

39. CLONYMEAGHAN, in the County of Sligoe, Convent of St. Dominick, founded by a special Diploma of Pope Innocent VIII, dated December 16, 1488. By a special Inquisition the 27th of Elizabeth (A. D. 1584) it was found for the Crown, and therein mentioned that it was a Priory of Friers Preachers. A Part of it is still extant.

40. CLONMELL, in the County of Tipperary, Convent of St. Dominick, whereof the General Chapter held at Rome in 1656, makes explicit mention in its Acts, p. 151, and 159. Father William O-Conner, as Prior of this House, had a Suffrage

in the Provincial Chapter held at Athenry, in 1648, and afterwards suffered Martyrdom under Cromwell in 1651.

vent of the Nativity of the B. Virgin Mary, founded by the Mac-Magnus's, commonly called Mac-Manus.

of Cork, Convent of the Holy Cross, founded by the Roches, Ancestors of the Lords Viscounts Fermoy. Near this Convent, and the River Function, is a Well of most excellent Water, called St. Dominick's Well, visited yearly on the 4th of August by a great Conflux of devout People. See Smith's Descriptions of the County of Cork, Tom. I. p. 357.

43. THOMASTOWN, in the County of Kilkenny,

Convent of St. Dominick, founded -

CHAP. XI.

Convents of the Friers Minors, or Franciscans, com-

(From Alemand, p. 232.)

THE Pranciscan Order had more Convents in Ireland, than any of the other Mendicants, as it includes three Branches, the Conventuals, the Observantines, and the Third Order; who altogether had above a hundred Houses. The Order was founded by St. Francis at Assis in Umbria, a Province of the Papal Dominions, and was confirmed by Popes Honorius III, A. D 1223. Father Gonzaga, and Father Daza say, that it was not brought into Ireland by any Friers sent from another Convent, but by a Companion of St. Francis himself, who came over from Compostella in Spain, A. D. 1214. Nevertheles F. John Clynn, an Irish Franciscan, who has compiled the Annals of Ireland down to the Year 1350 (in which Age he flourished. See Num. 26.

of this Chapter) affects, that this Order did not come into this Island till the Year 1231, and that the Dominicans were settled here before them in the Year 1224. F. Luke Waiding himself, another Irish Franciscan, who has given us a copious, and noble History of the whole Order of St. Francis from the Beginning, is of the same Opinion. Here are only set down fixty-five Convents of the Franciscan Order, that in these latter Times have Guardians, in the sour Provinces of the Kingdom. The rest may be seen in Wadding, Ware, Harris, and Alemand.

In . LEINSTER.

King Henry III, A.D. 1236, Ralp le Porter granting the Scite, which was in a West-suburb of the City, called since St. Francis-street. Mr. Alemand, p. 243, mentions, that Father Thomas Fitz-Gerald, a celebrated Preacher, was murthered in this Convent at the Time of it's Suppression.

by Richard Marshall, Earl of Pembroke (Brother to William, mentioned Chap. X. Num. 3.) buried in

the Church of this Convent, A. D. 1234.

3. ATHLONE, in the County of West-Meathfide of the River Shannon, Convent sounded about 1240, by Sir Henry Dillon of Drumrany, Ancestor to the Earls of Rescommon, and the Lords Viscounts Dillon of Cossellogallen, who was buried there.

4. MULTIFERNAN (in Latin Mons Fernandius, or Fernandi), same County, Convent founded by

William Delamer, in the thirteenth Century.

5. WICKLOW, Convent founded in the same Century by the O-Byrnes, and the O-Tools, formerly Kings in the now County of Wicklow.

6. WEXFORD, Convent founded in the thir-

teenth Century.

Vesey (originally de Burgo) Lord Justice of Ireland, Ancestor to the Lord Baron of Knapton, A.D. 1260.

8. CLANE, in the County of Kildare, Convent founded in the thirteenth Century by Sir Gerald (Fitz-Maurice) Fitz-Gerald, the 6th Lord Baron

of Offaley. See Chap. X. Num. 10.

9. Ross, or Rosspont, the County of Wexford-fide of the River Ross, Convent of St. Saviour, founded by Sir John Devereux, in the same Century. See Chap. X. Num. 19.

10. DYSERT. in the County of West meath, Con-

vent founded - - - -

founded in the thirteenth Century, by the O-Connors-Falies, Princes of the Country of Faly, or Offaley, a Part of the faid Country.

12. ENNISCORTHY, in the County of Wexford, Convent founded by Donald (Fuscus) O-Cavanagh,

A. D. 1460. See Chap. XII. Num. 21.

founded in the thirteenth Century, some say by King John, others by the Plunkets, Ancestors to the Earls of Fingall, the Lords Barons of Killeen, Dunsany, and Louth.

14. ST. JOHN BAPTIST, in the County of Longford, Convent of St. John Baptist, founded ---

alias Totmoy, in the King's County, Convent founded in 1325, by Sir John de Bermingham (second Son to Pierce the third Lord Baron of Athenry) created Earl of Louth, and Baron of Athenry, or Ardee, in 1319, but dying in 1329, male Issue-less, these Titles become extinct.

In MUNSTER.

16. YOUGHALL, in the County of Cork, Convent founded in 1231 by Maurice Fitz-Gerald, the fecond

fecond Lord Baron of Offaley, some time Lord Jultice of Ireland, who was the very Nobleman that first brought the Dominicans and Franciscans into Ireland, as mentioned in the Prelude of the Xth Chapter. See Num. 13. of the said Chapter. He died in 1257, and was buried in this Convent, which was the first of the Franciscan Order in Ireland.

17. CORK, Convent founded by the Mac-Carthys, Ancestors to the Lord Barons of Blarney, afterwards Lord Viscounts Muskerry, and afterwards Earls of Clancarthy, A. D. 1231.

18. WATERFORD, Convent founded by Sir Hugh Purcell, about 1240. See Chap. I. Num. 165.

19. Ennis (alias Cluanruada) in the County of Clare, Convent founded by Donat O-Brien, King

of Thomond, about 1240.

20. LIMERICK, Convent of St. Dominick (according to Wadding), founded in the 13th Century, by William (Fion) de Burgo (whose Wife was Ania, Daughter to Donald O-Brien, King of Limerick) Grandson to William (Fitz Adelm) de Burgo, and first Cousin to Walter de Burgo, Earl of Ulster, and William (Athankip) de Burgo, mentioned, Chap. X. Num. 21. Said William (Fion) de Burgo was buried here in 1287.

21. CASHELL, in the County of Tipperary, Convent founded by Sir William Hackett, in the thir-

teenth Century.

22. CLONMELL, same County, Convent founded, some say by the Geraldines, or Fitz-Geralds; others by the Butlers; others by Otho de Grandison, A. D. 1269.

23. NENAGH, same County, Convent founded

by the Kennedys, in the 13th Century.

24. BUTTEVANT, in the County of Cork, Convent founded by David (Oge) de Barry, the second Lord Viscount Buttevant, Ancestor to the Earls of Barrymere, A. D. 1290.

fame County, Convent founded by Sir William de

Barry, in the fourteenth Century.

26. CARRICK-ON-SUIR, in the County of Waterford, Convent founded by James Butler, the first Earl of Ormond (see Chap. X. Num. 18), A. D. 1336. F. John Clynn, mentioned in the Prelude of this Chapter, who wrote the Annals of Ireland, was the first Guardian of this House.

27. ASKETIN, in the County of Limerick, Convent founded by James Fitz-Gerald, the seventh

Earl of Desmond, A. D. 1420.

28. QUIN (alias Quinchy, Quint, or Kint), in the County of Clare, Convent founded by the Mac-

namara's, A. D. 1350.

29 IRILAGH (alias Irrialagh) in the County of Kerry, Convent of the Most Bleffed Trinity, founded by Donald (Mac-Thady) Mac-Carthy, A. D. 1440. See Num. 17, of this Chapter.

30. BANTRY, in the County of Cork, Convent

founded by Dermod O-Sullinan, about 1460.

31. INISHIRCAN, same County, Convent found-

ed by Florence O-Drifcol, A. D. 1460.

yent founded, A. D. 1464, and endowed by Thomas Fitz-Gerald, the seventh Earl of Kildare, and his Wife Joan, who was Daughter to James Fitz-Gerald, the seventh Earl of Desmond. She died, A. D. 1488, and was buried in this Convent; but he was buried A. D. 1487 in the Priory of All-Hallows, Dublin, whereof see Chap. I. Num. 2. One of their Ancestors built in this same Town of Adare a Convent of Crouched-Friers, or Trinitarians, as mentioned Chap. V. Num. 14. And in this (now) small Town is also a Convent of Austin-Friers, as Chap. XII. Num. 22.

33. KILCREA, in the County of Cork, Convent founded in 1465, by Cormac (Mac-Thady) Mac-Carthy,

Cartby, who was buried there. See Num. 17, of this Chapter. Son Ding Salangel

34. ARDFERT, in the County of Kerry, Conwent founded in 1253, by Thomas (Fitz-Maurice) Fitz-Gerald, who was the first that assumed the furname of Fitz-Maurice, Ancestor to the Earls of Kerry, and the Earl of Shelburne,

35 LISLACTIN, Same Gounty, Convent founded by John O-Gonner-Kerry, Prince of that Country,

A. D. 1478.

36. GALBALLY, in the County of Tipperary, Convent founded by the O-Briens. See Chap. X

Num. 5. Roscrea, fame County, Convent founded by Bibiana O-Dempsey (see Chap. I. Num. 70)

Widow of Melrony O-Cannoll, A. D. 1490.

38. CASTLELYONS, in the County of Cork Convent founded by William de Barry, third Lord Viscount Buttevant, A. D. 1307. See Num. 24. of this Chapter, won water a de la lo sognin I'm

In CONNAUGHT

39. CLARE-GALWAY, in the County of Galway, Convent founded by John de Cogan, about only by the Mac Dancella of who OPSE

40. GALWAY, Convent founded by Sir William (Leigh) de Burgo, A. D. 1206. He was Lord Warden (or Cuftes) of Ireland in 1308, and dying in 1324, was buried in this Convent. His Father was William (Athankip) de Burge, so called from a Place on the River Shannon, where he was flain in Battle, A. D. 1270. See Num. 20 of this Chapter, and Chap. X, Num. 22.

41. KILCONNEL, in the County of Galway, Convent founded by William O-Kelly, A. D. 1414. The O-Kellys were Kings of Imany, a Part of faid County, where the chief Families were feated at

Augbrim, Gallagh, and Mullagh.

vent of St. Patrick, founded by Cornelius, Bishop of

Elphin, A. D. 1450.00 out in TRATIGRA

43. MOYNE, in the County of Mayo, Convent founded in 1460, by Thomas (Oge) Bourke, of Mayo, Lord May William Oughter, whose Brother Edmund. was Ancestor to the Lord Viscount Mayo. See Chap. I. Num. 221, and Chap. X. Num. 37.

44. Rosskier, in the Country of Galory, Com-

vent founded by a Gannard, A. D. 1498.

one of the O-Maddens, Lords of Longford, now a Barony of faid County.

46. Kinatzonin, fame County, Convent

by Bibliona O-Demoley (see Chap I. Nulsbring)

47. Peri A Parkitty (alias Grueleagh, alias Bolbruark), in the County of Lettrim, Convent founded by Margaret, Wife of Owen O Ruark, in her Viduity, A. D. 1509: The O-Ruarks, or O-Rourks, were Princes of West-Breasiny, now called the County of Leitrim. 1See Num. 57 of this Chapter.

48. JAMES-TOWN (in Latin Villa Jacobi, or Jacobopolis) Pame County, Convent founded - - -

49. BALLYMOTE, in the County of Sligor, Convent built by the Mac-Donogbs, of whom, see Chap. X. Num. 34.

50. ARRAN (a great life at the Month of Gal-

way-Bay), Convent founded A.D. 1485: 19518 1

Piety), in the County of Mayo, Convent founded

In ULSTER, X SOLD box

52. CARRICKFERGUS, in the County of Angrim, Convent founded by Sir Hugh de Lacy, junior, Earl of Ulfler, about 1232. See Chap. I. Num. 71, and 82.

53. DROGHEDA, the County of Louth-fide of the

fay by the Darcies of Platten in the County of Meath, near the said River, others by the Planketts, of whom see Num. 13 of this Chapter. All the Durcies of Ireland are descended from Sir John d'Arcie, or Darcy (Ancestor to the Earls of Holdernesse), who came from England Lord Justice of this Kingdom, A. D. 1323, and therefore they could not be the Pounders of it, but rather Benefactors in after Times. Said Sir. John Darcy came to Ireland a Widower, and in 1329 at Manooth took to his second Wife Joanna, Daughter to Richard de Burga, Earl of Ulster, and Countess Dowager of Kildare. See Chap. X. Num. 2.

junior, just now (Num. 52) mentioned, about 1240.

O-Scanlan, a Deminican, Archbishop of Armagh, A. D. 1263. See Chap. X. Num. 2.

vent founded by John de Verdon, in the thirteenth Century.

57. CAVAN, Convent founded in 1300, by Gelasius (Rusus) O-Reilly, Prince of East-Breasiny, now called the County of Cavan. See Num. 47 of this Chapter.

58. DONEGALL, Convent founded by Hugh (Roe) O-Donnell, A. D. 1473. See Chap. X. Num. 23.

59. DERRY, Convent founded - - - -

60. DROMORE, in the County of Down, Convent founded - - -

61. DUNGANNON, in the County of Tyrone, Convent founded by Conoffius O-Neill, descended from the Kings of Ulster, and Ancestor to the Earls of Tyrone, in the fifteenth Century.

62. Bonavergy (alias Bonamargy), in the County of Antrim, Convent founded by Sorley-P 2

Boye Boye Mac-Donnell, Father to the first Earl of An-

trim, in the fixteenth Century.

Fermanagh, Convent founded by the Maguires, Lords of that Country, and Ancestors to the Lords Barons of Emiskillen, A. D. 1530.

64. Monaghan, Convent founded by Felim

Mac-Mabon, Lord of Uriel, A. D. 1462.

65. STRABANE, in the County of Tyrone, Con-

Tent founded " . . bild . enter I make in are sold

The Capucines (so called from their Cowl, or Capuce) who are a reformed Branch of the Franciscan Order, fince 1525, approved by Pope Clement VII, 1527, did not appear in Ireland till 1623 (after the Diffolution of Religious Houses), Edmund Ling, a Native of Cashell, being their President, as the M.S. Annals of Ireland in St. Sepulcibre's Library, Dublin, mention ad Annum 1623. During King James IId's Stay in Ireland their Place of Residence in Dublin was between School-bouse-lane, and St. Audoen's-Arth.

Cornet DIX et A Athon 1300, by Ge-

Convents of the Eremites of St. Augustin, commonly called Austin-Friers.

ST. Antoninus, of the Order of Friers-Preachers, Archbishop of Florence, in his Chronicon Tripartitum, Part 3, Tit. 24, Cap. 14, writes, that St. Augustin, after the Death of St. Monica, his Mother, at Ostia, near Rome, returned to his native Country in Africa, where, before he was a Bishop, he built a Monastry in a Wood near the City of Hippo, which, both in his Life-time, and after his Decease, became very numerous, and divided inself into many Branches in the neighbouring Cities; but after some Years, by the Inroad which the Vandals made, they were dispersed in Deserts. Some

derable.

Some of these Religious Men went into Italy, where being spread in different Parts, they were at length encouraged, and admonifhed by Pope Innocent III. to live in Cities, that by Word and Example they might be of Benefit to the Flock of Christ, His immediate Successor Honorius III. confirmed them (as he did also the three other Mendicant Orders, to wit, the Dominicans, Franciscans, and Carmelites, from the Year 1216 to 1226) they still retaining the primitive Denomination of Evenites, derived from the Solitude, they had professed. In about twenty Years after Pope Innocent IV, finding four other Congregations of Eremites, scattered in different Parts. and wearing different Habits, as likewise subject to different Rules, he incorporated them all to this Order, as to Rule, Habit, and Habitation, in 1246, and his immediate Successor, Alexander IV, being admonished by St. Augustin, in a Vision, compleated and confirmed this Union in 1256, and made Lanfrancus Septalanus, a Native of Milan, their General. They began to propagate in England about the Year 1250, and foon after came from Briftol into Ireland. Father Lublin in his Orbis Augustinianus fets down fixty one Convents of this Order in Ireland, which however were under the Provincial of England till 1556, when the Monastries in England being destroyed, from that time those of Ireland began to form a particular Province. But whatever was the Number of them formerly, now this Order has in Ireland but twenty-fix Priors, who take their Precedence as their respective Houses are here fet down, the Antiquity and Foundations not being clear for want of Records.

founded in 1259, by the Talbots of Templ. Oge near Dublin, and Mount-Talbot, in the County of Rosemmon, Ancestors to the Duke of Tyrconnell. See Chap. X. Num. 1. This Convent was very consi-

derable, and was the General Study of all the Friers of this Order in Ireland. It was fituated on the Bank of the River Liffey, and on the very Spot of Ground, where the Mulick-hall is built in Crow-firest; and some Remains, tho' very small, may be still discerned at the Corner of Crow-firest turning into Found's-firest. After its Dissolution it became the Property of William Grow, from whence Crow-firest is named.

2. GALWAY, Convent founded, some say in the thirteenth Century, by one of the Berminghams, Lords Barons of Athenry; others say in 1508 by

Stephen Lynch, and Margaret bis' Wife.

3. CORK, Convent founded by one of the Cour-

4. LIMERICK, Convent of the Holy-Crofs, founded by one of the O-Briens, descended from the Kings of Limerick, and Thomond (See Chap. X. Num. 5.) in the thirtenth Century, as Anthony Bruodine, a Franciscan, and native of the County of Clare. writes in his History of Ireland, printed at Prague 1668, p. 968. In the Registry-Office of the High Court of Chancery, at Dublin, is extant an Order of faid Court, and an Injunction also dated June 22, 1691, in a Motion ' between Father Brian Kene nedy, and the Convent of St. Augustin in Limerick, Plaintiffs, and William Lyfaght Defendant. The Order of the Lord Chancellor (Sir Charles Parter) was, that the Defendant within fix days after Sight, or due Notice hereof, do answer the said Petition upon his corporal Oath to be taken upon the 4 holy Evangelifts; and that in the mean Time the Injunction of this Court do iffue to quiet the Plaintiffs in the peaceable Possession of the said · House until evicted by Law, or the further Order of this Court.' Said Father Brian Kennedy was at that time Prior of this Convent of Limerick, and afperwards Provincial of his Order in Ireland.

5. NAAS, in the County of Kildare, Convent

founded A. D. 1484.

6. ARDNAREE, the County of Sligo-fide of the River Mey, which divides faid County from that of Mayo, Convent founded A. D. 1427.

7. TIPPERARY, Convent founded in the thir-

teenth Century.

8. BALEHAUNES, in the County of Mayo, Convent of the B. Virgin Mary, founded by the Nangles, alias Mac-Costellos. See Chap: 10. Num. 35.

9. SCRINE, in the County of Meath, Convent founded by Francis Feipe, in the fourtenth Century.

10. CALAN, in the County of Kilkenny, Convent founded by James Butler of the Ormand-Family, A.D.

1471. See Chap. XIII. Num. 17.

II. Ross, alias Ross-PONT the County of Wexford-fide of the River Ross, Convent founded in the fourteenth Century. See Chap. X. Num. 10: and Cap. XI. Num. 9.

12. DROGHEDA, the County of Louth-fide of the River Boyne, Convent founded or repaired by

the Brandons, in the thirrteenth Century.

13. DUNMORE, in the County of Galway. Convent founded by Walter Bermingham, the ninth Lord Baron of Athenry, A. D. 1425. See Chap. X. Num. 8; and Chap. XI. Num 15.

14. DUNGARVAN, in the County of Waterford, Convent founded in the thirteenth Century by a Fitz-Gerald, Ancestor to the Earls of Desmond, who were Patrons thereof. See Chap. X. Num. 10.

15. BALINROBE, in the County of Mayo, Convent founded A. D. 1347, as mentioned by Sir James Ware, who quotes the Registry of the Dominican Convent at Athenry, ad Annum 1347.

16. BENADA, in the County of Sligo, Convent of Corpus Christi, founded by one Father Charles,

A. D. 1423.

17. TULLOW, alias Tully-Felim, in the County

of Carlow, Convent founded by Simon Lombard, and Hugh Talon, A. D. 1314

18. FETHARD, in the County of Tipperary, Con-

vent founded by Walter Mulcot, A. D. 1306.

Foot of Cruack-Patrick, i. e. St. Patrick's Mountain, Convent founded by the O-Malys, Princes of that Part of the Country, vulgarly called the Owles.

20. BORISCARRA, fame County, Convent grant-

ed by Pope John XXIII. A. D. 1412.

of Wexford, Convent founded by the O-Cavanaghs, formerly Kings of Leinster, as mentioned Chap. I. Num. 2, 12, 38; Chap. II. Num. 1, 27, 28; Chap. VIII. Num. 6.

22. ADARE, in the County of of Limerick, Convent founded by John Fitz-Gerald, the first Earl of Kildere, about 1315. His Father founded a Convent for Crouched Friers, or Trinitarians, in the same Town, as mentioned Chap. V. Num. 14. See also Chap. XI. Num. 32.

23. ANY, in the County of Limerick, Convent founded by John Fitz-Robert, and others, in the

14th Century. See Chap. I. Num. 45.

Kerry, Convent founded - - - -

in the County of Monaghan, Convent founded - - -

26. INSULA OMNIUM SANCTORUM (i. e. the Island of all Saints) an Island in Lough-Ree, and the County of Longford, Convent founded - - - -

CHAP. XIII.

Convents of Carmelites, commonly called White Friers.

THE Origin of this Order may be traced down from the Holy Prophets Elias, and Eliseus,

Elifeus, in Imitation of whom many devout Eremites led a retired Life in the Service of God, and repaired for Solitude to Mount-Carmel in Syria. Having embraced Christianity from its very Beginning, and thewn a peculiar Veneration for the B. Virgin Mary, with whom they might had happily conversed, in Honour of her they built a Chapel on that very Spot of Mount-Carmel, where Elias had formerly feen a Cloud ascending, that was an express Figure of the Virgin, which was the first Chapel, or Church, dedicated to her. These Eremites were spread over the whole Mountain in private Cells, constantly vifiting this Chapel with the utmost Devotion, till the Beginning of the thirteenth Century, when St. Albert Patriarch of Jerulalem, prescribed to them a Rule in Imitation of that of St. Bafil, and a particoloured Cloak of white, and red, such a one as the Prophet Elias anciently used, which afterwards Pope Honorius III. altered, ordering it to be all white, as this Colour bears a greater Refemblance to the Virginity of the Mother of God, and stiling these religious Men The Friers of St. Mary of Mount-Carmel. The same Pope confirmed their Rule in 1226, it being required of him by the B. Virgin, in a Vision. They began to propagate in England, A. D. 1250, where they were commonly called White Friers for the obvious Reason now mentioned, and in about twenty Years after came to Ireland, and a Convent was founded for them in the Capital City, A. D. 1274 Some of their Writers fay, they had thirtytwo Houses in this Kingdom, yet at present they claim but twenty-five, viz.

i. Dublin, Convent of the B. Virgin Mary, founded by Sir Robert Bagot, A. D. 1274, who purchased the Ground from the Abbey of Cistercian-Monks at Baltinglass, in the County of Wicklow, of which see Chap. VIII. Num. 6. This House, when suppressed, was granted to Sir Francis Aungier, Lord

Baron of Longford, and Master of the Rolls, who made his Residence here till 1632, when he died, as also his Grandson Francis, Earl of Longford, 'till his Death in 1700, and likewise this last Peer's Brother, Ambrese Earl of Longford, who dying without Issue in 1704, the Titles of Earl and Baron became extinct, and that House fell into Ruin. From the Religious Men, White-Friers-street; and from the Peers, Aungier-street, and Longford-street, took their Denominatons. On the very Scite of the Convent stands now Aungier-street Play-House, built in 1732.

vent of the B. Virgin Mary, founded by the Pinder-

goffs, in the thirteenth Century.

3. THURLES, in the County of Tipperary, Convent of the B. Virgin Mary, founded in the fame. Century, by the Butlers, of whom see Chap. X. Num. 18, and Num. 17 of this Chapter.

4. DROCHEDA, the County of Meath-fide of the. River Boyne, Convent of the B. Virgin Mary, found-

ed by the Townsmen in the same Century.

Dei), Convent of the B. Virgin Mary, founded by Ralph Pipard, in the fame Century.

6. Near LEIGHTEN-BRIDGE, in the County of Carlow, Convent of the B. Virgin Mary, founded by

one Carew, in the fame Century. The A and do on

7. KILDARE, Convent of the B. Virgin Mary, founded about 1290, by William de Vesey, descended from the Burkes, Ancestor to the Lord Baron of Konstan.

8. LOUGHREA, in the County of Galway, Convent of the B. Virgin Mary, founded by Richard de Burgo, Earl of Ulfier, and Lord of Connaught, A. D.

1-300. See Chap. X. Num. 26.

o. CREVEBANE, same County, Convent founded in the sourceenth Century, by the Burkes, Ancestors to the Earls of Clanurickard, of whom see Chap. X. 10. LIT-

ford, Convent of the B. Virgin Mary, founded by

the Furlongs, in the fame Century.

of the B. Virgin Mary, founded by Robert (Fitz-Richard) Balrain, in the same Century, See Chap. IL Num. 31.

vent founded by the O-Garas, in the fame Century.

Convent founded by Robert Dillon, Lord of Drumrany, in the same Century. See Chap. XI, Num. 3.

Convent founded by the Roches, Lords Viscounts Fermoy, in the same Century. Queen Elizabeth in the 39th Year of her Reign (A. D. 1596) granted this House to the College of Dublin by Patent, wherein it is expressly called a Carmelite Monastry.

of the B.-Virgin Mary, founded by William de

Loundres, A. D. 1317.

vent the B. Virgin Mary, founded by John de Rupe, or Roche, A. D. 1347. See Chap. X. Num. 42.

Convent of the B. Virgin Mary, founded by James Buller, the second Earl of Ormond, A. D. 1356. See Chap. X. Num. 18. whereto add, that King Henry II, A. D. 1177, having conferred on Theobald Walter, (the first of this Family that came into Ireland, A. D. 1171) the BUTLERSHIP of Ireland, whereby he, and his Successors were to attend the Kings of England at their Coronation, and on that Day present them with the first Cup of Wine, his surname was changed from Walter, to Butler; and that said Theobald's Wise was Maud Beckett, Sister to St. Thomas Beckett, Archbishop of Canterbury.

18. BALLINEHINCH, in the County of Galway,

bounded in the fame Year by the O.Fla-The of Eir-Connaught, a Part of faid Con See Chap. IV. Num. 22.

19. BALLIWULLAN (in Latin Ville Molendini) in the County of Limerick, Convent founded by Neles O-Mellog Donne Sit in the Restance College O sel

20. KIDCARMICK, now FRANKFORT, in the King's County, Convent of the B. Virgin Mary founded by Hugh (Mac-Nelau) O-Molloy, in the fifteenth Century. The Town is of late called Frankfrom its Landlord Francis Mac Aulay, Efq; (still living) who greatly improved it.

AL BATHMULLIANS in the County of Donecell, Convent founded by Mac Sweeny Penagh.

22 KALTRACH-NE-PAULICE, in the County Galway, Convent of the B. Virgin Mary, founded by one of the Berminghams, Lords Barons of Athenry.

23. GALWAY, Convent founded by the Burker,

entioned Num 9 of this Chapter

24 CORK, Convent founded - - - 4 - 4

25. CASTLELYONS, in the County Cork, Conwent founded by one of the Barrys, Lords Viscounts

Buttevant, afterwards Earls of Barnymore, di 1090

The Discalceat, or Barefoot-Carmelites, commonly called Therefians, who are a reformed Branch of this Order fince 1562, founded then by St. Therefe, and St. John of the Croft, and approved by Pope Gregary XIII, 1580, did not appear in Ireland III 1626 (After the Diffolution of Religious Houses), Patrick Donnevan, a native of Yougball, being their Prefident, as the M. S. Annals of Ireland in St. Sepulebre's Library, Dublin, mention ad Annum 1626. Their Residence in Dublin during King James II being in this Kingdom, was in about the middle of Gurel-freet: 24 CC 69 man and a manual to be a series of the ser

